THE CHURCHMAN.

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For the Churchman.

WHAT IS EDUCATION?

My dear Mr. Editor, I have seen no better answer to this question than is given in a recent speech by W. E. Gladstone, Esq., M. P., Vice President of the Board of Trade, and Master of the Mint, at the opening of the Liverpool Collegiate Institution. An English paper fully confirms what I said of this most promising young statesman, in a note to my "Impressions of the Church of England." "His are the views of a true Christian philosopher, of a great and comprehensive mind." "It is a glorious thing, and full of hope, to see a minister of state, and one of the most promising young men of a generation, the most promising that England could ever boast, the champion of such principles." I venture to ask insertion for the whole speech; since, long though it be, I hardly think one of your outer pages can be better filled. Let my zealous interest in the cause of Church Education be my apology for thus trenching on your prerogative, and believe me faithfully your friend,

G. W. D.

Riverside, Ash Wednesday, 1843.

OPENING OF THE LIVERPOOL COLLEGIATE INSTITUTION.

The Collegiate Institution of this town was opened on Saturday under circumstances which cannot fail to impart the highest gratification to all in this country who value the blessings of sound Scriptural education, combined with useful learning. The building, which is situated in Shaw-street, is of immense extent. The foundation stone was laid about two years since by Lord Stanley: and for beauty of form and elegance of design, the structure reflects the highest credit on all who have taken part in its erection. The fact is, moreover, worthy of record, that the munificent sum of £24,000 was liberally subscribed towards the erection by the inhabitants from their private sources; and that although £4000 were granted by the late Radical corporation towards the founding of the Mechanics' Institution, the Collegiate Institution has been brought to its completion without any public grant whatever. The course of religious education which will be pursued in this admirable institution may be briefly comprised in this, that the exercises of the schools will be commenced and terminated with prayer, at which the attendance of every pupil will be required, and that the reading of expositions of the Holy Scriptures will form a portion of the daily business.

The spacious lecture-hall of the institute was densely crowded. On the platform were seated large numbers of the clergy and gentry of the town. About one o'clock the Mayor entered, accompanied by the Lord Bishop of the diocese, the Rev. the rectors of the parish, the Right Hon. W. E. Gladstone, M. P.; Sir Howard Douglas, M. P.; Mr. J. W. Patten, M. P., and many other of the distinguished among the clergy and laity. It was intended that the inaugural address should be delivered by Lord Stanley, the patron of the institution; but in consequence of his lordship having been obliged to attend upon her Majesty at Windsor, that duty devolved upon the Right Hon. Mr. Gladstone, who discharged it in such a manner as to command the unqualified approbation of all present.

The proceedings were commenced by the performance of several pieces of sacred music, and the offering up of prayer by the junior rector, Campbell.

The Rev. Mr. Brooks then delivered a brief but excellent introductory address.

The Right Hon. W. E. Gladstone then rose, and was received with unbounded applause.—When silence had in some degree been restored, he proceeded to pay a warm tribute to the abilities and virtues of Lord Stanley, which was as warmly received. The Right Hon. gentleman went on to say—I feel that in opening an institution, intended mainly for the benefit of the middle classes of society (cheers)—I who am myself sprung from the middle class,—I, who, with my family, still claim to belong to that middle class,—that we may be expected and presumed to entertain some sympathy with the principal object of this beneficent institution; that we may desire to open the way and smooth the way for those who may be inclined to venture upon the path of honorable advancement. Upon this account, it is not by personal qualifications, I may at least with sincerity, and at least with earnestness, address you upon the occasion which has assembled you together (cheers.) Permit me also to say, that I hold an office which has made me acquainted in some degree, with the extraordinary depression of the commercial circumstances of the country, and that I have some means of appreciating the extent of pressure which must have been experienced in the town of Liverpool during the very years that have elapsed since first this project was announced; and I can, therefore, appreciate the energy and the public spirit, the munificence, and, above all, the earnestness of Christian principle which has secured for the institution so large a degree of support—support, I am quite certain, in many instances, not given without self-sacrifice. Even amidst that great depression it has been shown that the people of Liverpool are always ready, be their circumstances what they may, to contribute—out of that which, through the goodness of God, they have received at his hands—no small portion for His honor and His glory. Allow me, my lord bishop, to say that there is no class of men who ought at least to entertain a livelier interest in the progress of all schemes connected with public education than that class which is connected with political office (hear.)

What is the condition of the institutions of this country? I shall only speak of facts not open to dispute. Thank God we are here removed from the arena of party discussion; but it is admitted upon all hands, it is boasted by some, it is received with satisfaction by others, it is denied by none, that we have arrived at a stage in the progress of society in which you must give a broad basis to public institutions—in which you must interest in them, and in which you must challenge for them, the approbation and support of the mass of the intelligent community (loud cheers.) We live under a monarchy—we live under an aristocracy, we live in daily enjoyment of the blessings of the National Church—but how are these institutions supported? The Church does not stand upon the footing of superstition; the monarchy and the peerage are not supported by violence (hear)—it is not the bayonet of the soldier which is the guarantee of the permanence of our institutions (loud cheers.) True it is, indeed, that prescription is a principle of weight and value in civil affairs; true it is that Englishmen are distinguished among the nations of the earth, not only by an indomitable energy, but likewise by a dislike to idle and unnecessary change, and by a reverence for the tradition of their forefathers (cheers.) All these things have hitherto been proved; and I trust we have not yet arrived at the period when they can be denied to exist (cheers) But it is also true that the constitution of this country calls upon the people for their free and their intelligent support; it is also true that extensive franchises are committed to numerous classes of the population; it is also true that without the intelligent assent and attachment of those numerous classes to whom I advert, the institutions of the country could not be supported (loud cheers.) Those therefore who in their sphere—be it more or less extensive, and I, as one of the least amongst them—those who are appointed to watch over the laws and institutions of the country, they know (at least they ought to know—the best of all men) that inasmuch as we must look to the great mass of the intelligent community for the means of upholding our institutions, of supporting the throne and the aristocracy, of supporting the Church, of supporting all which some men admit to be relics of the dark ages, but which we believe to be sound in their principles, and ought to be deeply rooted in the affections of the people; public men, I say, ought, of all others, to know best how important it must be, so to train the minds of the population in sound and useful knowledge, in knowledge which will really bear the criterion of a searching examination, and not in that which, unfortunately, too often passes by the name of sound and useful knowledge without pretension to the substance (hear.) We must know how important it is by the communication of that knowledge, by the formation of right habits of mind, to secure a still larger support, a still warmer attachment, a still more intelligent assent upon the part of the population to the institutions which we love and revere; and it is, therefore, acting upon that conviction that, so far from desiring to see education restricted in the country, I wish that every year which passes over our heads may, upon the contrary, witness its further and still further extension (loud cheers;) and in every establishment which, like this establishment, professes to form the character of the people according to the true and real purpose of our being, I, for my part, see upon the one hand a great instrument of spiritual good, and, upon the other hand, a new guarantee for the permanence of our political institutions (loud cheers.)

Allow me to say, in considering this institution as an institution intended for the benefit of the middle classes of society, I cannot help feeling, as you have indeed already been told, that those who have conceived the idea of such a design, have applied themselves to the supply of a deficiency which was great and glaring among us (cheers.) I cannot but feel that—however it may be a current opinion in the world, that advancement in the world is in the nature of an advantage, and that the rich man is happier than the poor man—that yet, when we look seriously into these matters, and bring them before the tribunal of conscience, it cannot be denied that the rich man himself, and every man, in proportion as his desires are multiplied, in proportion as his faculties are cultivated, has not less need, but more, indeed, of the sanctifying influence of religion (cheers;) that he who knows little, he who is poor, he who is called ignorant, does indeed stand in great need of education; but he who is not poor—he, the range of whose desires are enlarged, the number of whose temptations are multiplied, whose intellect is cultivated, who has much more scope given him for vanity and undue presumption before God—he, I say, is far from having less need of education than those who, belonging to these poorer classes, have more need of education in order to enable them to comprehend their position as Christians, and to live in the faith and fear of God (loud cheers.) There is also this difference between members of the middle class and members of the lower class—the members of the lower classes of society, as we all know, in many instances, when education is for the first time offered to them, exhibit a comparative indifference to the reception of it. To them the need of it is not immediate and palpable. They pursue their daily purposes, I do not say equally well without education, but still education is not to them a necessity in order to enable them to labor with their hands. But when we look at the middle class, to those who are carrying on the commercial undertakings of a great town like this, we see plainly an education there must be. The very nature of their calling probably requires one. They are certain to have it; they must have it either good or bad; and it is for us to consider what kind of education ought to be provided for them, or whether they ought to be left to themselves, to avail themselves of that flattering education which seems indeed to involve less difficulty, which seems to provide equally well for both parties, but which we believe to be deficient in all those essential requisites whereby alone education is rendered valuable (cheers.)

Those for whom you are now providing are those who must be educated; and it is for you to consider whether that education should be a good one (cheers.) And not only the class, but surely also the time at which this institution is founded, renders it valuable (hear, hear.) Do we not live in an age when everything is made a subject of question and doubt? We live in an age when men's minds are stimulated into an activity which is salutary, no doubt, in many respects, but which manifestly requires the support and the guidance of both sound Christian principles, and of enlarged and accurate habits of thought. It is the critical period in the history of nations when men begin to question themselves respecting everything around them, when doubts are suggested before the means of solving those doubts are at hand, when there is a great disposition to question the merits of this or of that institution, and when there is not in an equal degree the power to effect a steady and personal examination into all the points and bearings of the case upon which the merits of such an institution may really depend.

This age is manifestly an age of criticism, and in that sense, of scepticism. Do we hold it is desirable to check the spirit of inquiry? No such thing. I am sure there is no one here, and I believe there is no one without these walls, no more than within them, who would wish to maintain such a doctrine. It is a certain state of the human mind which belongs to our condition and to our circumstances; it comes upon us as a dispensation of Providence that all things should be subject to discussion. Let that discussion by all means be continued; but let it be fair and full, and let us approach it, not under the influence of idle curiosity and prejudice—not under the influence of personal and partial feelings, but with all those "aids and appliances" of sound knowledge and of right thought; and above all, with all that reliance upon a higher power which Christianity alone can give (cheers). With these advantages, let us meet discussion, and we need not fear for its issue (loud cheers.) But I have not yet touched, or I have as yet hardly touched, upon that which constitutes the centre of the interest which is felt in this great community with regard to the celebration of this day. I have scarcely touched upon that which really and fundamentally distinguishes this institution; and, my lord bishop, you must allow me to say, I feel the difficulty of touching upon such a topic when I consider my own position and the character I bear, and when I reflect that I am standing in the presence of the spiritual fathers and teachers of the Church, and that upon a former occasion—fresh, I doubt not, in the memory of those who hear me—your lordship was pleased to make this institution the subject of a discourse from the pulpit; and the rector of the town did also deliver, with a clearness and ability not easily to be surpassed, his views of the principles upon which this institution was to be founded; and now it remains to me (for I feel that I can do no more) feebly to reproduce and reiterate some part of the expression of those principles which were then laid before you; but still, my lord, in the discharge of this duty, I ask what it is we are now assembled to celebrate? It is not the magnificent scale of this institution, it is not the beauty of its architecture, to which my reverend friend has paid a deserved compliment,—it is not even the high authority under which we meet,—but it is the deep conviction in the mind of every one of us, that the existence of this institution is a living and a permanent testimony to a great and indisputable principle,—namely, to the principle that education, if it is to be effectual, if it is to be valuable, if it is to be deserving of the name, must be a religious education—(great and continuous cheering;) and that, in order to deserve the name of a religious education, it must be founded, not upon those vague generalities which are supposed to be common to all men, or at least to all men who assume the name of Christians, but upon the definite revelations which it has pleased God to give, and whereby each man among us must hope to stand or fall. This, I say, gives a higher interest than any assembly of merely temporal and secular circumstance, than any amount of earthly patronage, than any vague and idol curiosity could, by possibility, have communicated to such an occasion as the present.

Here we come upon that great question,—upon that question of questions—what is the education (if it is intended to vindicate for itself that title) for a being like man, with his faculties, with his hopes, with his temptations, and with his dangers? There are two systems which are irreconcilably divided, and we are the adherents of one of them. We do not come here to disparage the efforts of those who think differently from ourselves upon the nature of education, upon the subject matter which it ought to embrace, and upon the end to which it should be directed. We are ready, I trust, to do justice to their benevolence and their zeal; we are ready to acknowledge, in many cases, that we may take a lesson from that zeal, and that men of sounder views may profit in practice by the example of persons who, though they possess less light, yet seem to make a more earnest and sincere use of that light which they do possess. With all respect, then, for the persons and motives of those who may think otherwise upon this national matter of education, still we feel there are two systems which are irreconcilably and eternally divided. There are those who think—and I admit the opinion to be a plausible opinion, which seems, at all events, at first sight, to have much that is capable of being alleged in its favor—that the great object, the first object of education, is to give to man such information as shall serve the purpose of his temporal advancement—as shall enable him to pursue, with efficiency and success, the calling to which he may be about to devote himself. And if they have that view of the nature of education—if they really believe that it is the nature of education only to put tools into the hands of man, which tools he may employ to shape and fashion all the materials of the earth afresh as he pleases—if they hold such a belief, the natural consequence is, they cannot see or recommend the necessity of founding education upon a definite basis of religion. They see we are unhappily perplexed by religious divisions, that we labor under the sore evils with which religious divisions are attended, and they are led to say, "Let us cut this knot; let us avoid all these difficulties; let us found our public education upon the communication of the description of knowledge about the utility of which there is no doubt whatever, and let us leave religion, and all other things upon which we cannot agree, to be dealt with by each man according to his own pleasure." I hope that is not an unfair representation of the new evil unhappily prevailing, and which I admit to be a plausible view of this great and important subject, and which I believe to be the view which many men are led to take—I am bound to say under the influence of a most unfortunate delusion, but still from motives which we are bound to avow by no means, in all cases, implying an indifference upon the part of the individual to the importance and value of religion itself (cheers.) But still that is the doctrine which prevails. Upon that foundation many institutions have been built; the present age has been witness to many great efforts of that description (cheers.)

The opposite doctrine is a very different one. The opposite doctrine, as I apprehend, is this—that although it be important to supply every man with the means of honorable and successful pursuit of his earthly calling, yet there is something which is far more important still; that the great purpose of education, the first and paramount purpose of education, is not so much to supply a man with the tools and instruments whereby he may fashion all things to his pleasure, but it is to fashion and to mould man himself (loud cheering.) It is to act upon the object in forming his mind; it is to develop his faculties; it is to cherish the imperishable seed of life eternal, that he may be conscious of the true law of his condition, and that he may not bound his views to temporary and perishing objects; but that, recognizing that which was the state of his first parents before their fall, he may likewise recognize the great and the absorbing truth, that to recover that state is the great end of his being upon earth (loud cheering.) But, as union with God was the law of his original nature, so reunion with God is the great purpose for which he is now placed upon earth; and to which not the Christian religion alone, but likewise the whole experience of life, all that befalls him in it, his domestic position, his social position, whatever is his, whatever is around him, it is one great discipline, devised by Divine Wisdom for the purpose of contributing to the accomplishment of that great work—the renovation of the nature of God in a race that has fallen away (cheers.)

(*To be continued.*)

For the Churchman.

THE QUADRAGESIMAL FAST.

No. III.

In place of a third number, I here send a translation of a chapter from the venerable Virgilius Polydore, on the subject of fasting generally, and the Quadragesima particularly. Polydore was a pious and learned ecclesiastic of the Church of Rome, in great favor with Henry VIII. His work, De Rerum Inventoribus, is a curious collection of antiquities, from which the following chapter has been selected as appropriate to the season, and abounding in practical as well as antiquarian matter. No apology is offered for the quaintness of style which may occasionally glimmer through the translation, which is designedly as literal as respect for our own language might seem to admit.

In the first part of the chapter the author speaks of fasting and alms as aids of prayer, then traces fasting to its beginning, back to creation itself; he digresses into the cognate duty of alms, and then returning to the subject, after some quotations of a practical tendency, dwells upon the rationale of the Quadragesima. It is rather surprising, though the subject was obvious, that Polydore attempted no solution of the Sexagesima and Septuagesima Sundays. Whether because the principle of mere analogy and approximation did not satisfy him, and therefore he was silent, or because he felt the difficulty here to be greater than in solving the Quadragesima—for even there he could say—*Unde dicta sit, et quod habuerit principium, facile ambigitur.*

C. F. C.

Hoboken.

VIRGILIUS POLYDORE ON FASTING AND THE QUADRAGESIMA.

St. Augustine, in his 29th discourse on the ecclesiastical season, says that to prayers must be joined two wings, fasting and alms, that they may the more readily fly to heaven, i. e., become the most acceptable to God: since those prayers are good, as the book of Tobit teaches, that are accompanied by fasting and almsgiving. Fasting commenced with the very beginning of the world, when our first parents, placed in the most agreeable part of the earth, called by a Greek name, *Paradise,** were forbidden the use of one tree, from which they were to abstain, that by this restraint they might continue to enjoy the happiest life free from all evils, whilst the earth spontaneously produced all things, and they might worship God their Creator the more easily with a spirit less encumbered by corporeal encumbrance. Nay, as Ambrose says, the very first enjoyment of the world began with fasting, respecting which he writes in his book On Fasting: On the fifth day the waters brought forth creeping animals and birds flying over the earth, and as yet there was a fast observed. On the sixth day, beasts were created, and together with the beasts, the liberty of eating granted, as well as the use of meats: then was enacted the law of fasting, and penalty attached to the transgressor. Thus God prescribed the law of abstinence before all other laws, and this was the origin of fasting.

Abstinence, however, did not endure long, as they soon committed what made it necessary to experience the other wing of prayers, (i. e., alms,) so that whilst they seemed to themselves to be in heaven, they were driven from that delightful abode and happy home, and found themselves suddenly naked. Then first bereft of all, and needing the aid of others, they received from God coats of skin to cover themselves, and thenceforth more and more destitute of all things, they laboriously turned up the soil, and living by toil and labor, were compelled to wait for the fruits of the earth, which now no longer continued to bring forth of its own accord. Disease also followed, cold and heat likewise began to assail the body, unused to such ills, just as the divine prediction had announced if they proved disobedient to the divine law. And hence too at the same time commenced the use of almsgiving, which from that time prevailed as much among all nations as poverty has always prevailed.

But we are not to limit this by *one* kind of liberality or humanity. For whatever office of charity is performed for another, this is almsgiving. Moses, however, first introduced the duty of giving alms, saying, as written in Deuteronomy: There shall not be wanting the poor in the land in which thou dwellest, therefore I command thee to open thy hand to thy poor and destitute brother, who dwelleth in the land with thee. The same precept is confirmed by Christ when he says: Give alms, and lo, all things shall be pure to you.† And again: Sell all that ye have, and give alms. For the power of almsgiving is great, the Saviour means, if all our possessions are so happily disposed of as to be devoted to this.

But in order to learn to whom we are to give, listen to St. Jerome, who inculcates what the Saviour taught when he says: "Go and sell all that thou hast and give to the poor." Poor forsooth is not he who is covered with beggary and filth and yet does not abandon his sins, but he who is a good man. So far Jerome. Solomon also says: Give to the merciful and regard not the sinner. We ought, therefore, as Ambrose teacheth, to counsel those whom we know begging from door to door, rather from laziness than necessity, that they may lead proper lives, and admonish them with reproofs, that abandoning indolence they may "seek their living and eat their bread" in the sweat of their brow, as the divine righteousness directs. This, too, as it is on the one hand the more pious, so it is the more salutary and spiritual almsgiving. Alms, however, should be given in common to all the needy, since it benefits not so much the receiver as the giver.

But now let us speak of fasting: The use of flesh was not known from Adam to Noah.‡ Moses abstained from food 40 days. Elias, and afterwards the Saviour, abstained the same number of days. So also pardon was granted to the Ninevites when they repented with fasting, on the exhortation of the prophet Jonah. So the Jews were accustomed to abstain as often as they would implore aid of God against calamities, or wished to appease his wrath, or implore any thing necessary for life, or commemorate past benefits, or celebrate festive days. At length Christ both instituted the duty and the mode of fasting when he said: But thou when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but to thy Father who is in secret, and thy Father who seeth in secret will reward thee openly. (The author here enters into the etymology of the Latin word jejunium, which is omitted.)

But not he who only abstains from flesh and feasting, keeps the fast. This is commonly supposed to be all that is meant by it. But he who at the same time takes somewhat from his passions and propensities, so that he indulges his anger less, his pride less, his desires less; gives no indulgence to pleasure, and bears with patience if any adversity befal him. Epictetus has comprehended all this in two words—bear and forbear, (sustine at abstine.) Origen says to the same purport, Do you wish me to show what kind of fast you ought to keep? Fast from all sin, take none of the food of malice, inflame not yourself with the wine of luxury, touch not the stolen bread of false doctrine, covet not the deceitful meats of a philosophy that seduces you from the truth. With such a fast God is well pleased. That we may therefore more frequently watch for the harvest of such a great reward, and make the effort more frequently, the apostles, wishing that Christians should imitate the abstinence of the Saviour, instituted the antepaschal fast of forty days to be observed.

That this is consistent with truth is attested by St. Jerome in his Ep. ad Marcellum, against Montanus, who asserted that there were many quadragesimal fasts to be observed. His words are, "We indeed according to apostolic tradition, at the proper time for us, keep the quadragesima; THEY make three quadragesimas, just as if three Saviours had suffered, not that we may not also fast through the whole year except on the day of Pentecost, but that it is one thing to do from necessity, another to offer a voluntary gift." Nay, if we are to believe Chrysostom, it seems to be the institution of Christ himself, as in the tenth homily on Genesis the father writes: "For as in the public highways there are stations and inns, in which wearied travelers both refresh themselves and rest, that they may afterwards complete their journey with the greater alacrity; and as in the sea, there are ports where mariners may betake themselves, and thus resume their voyage after the storm has abated, so also now, for these who in this quadragesimal season have commenced a course of fasting, there are, as it were, stations and inns and ports for two days of the week. The Lord has granted a rest, that the body may remit somewhat of fasting, and when these two days are over may proceed with greater alacrity on the journey.

Every one attributes the introduction of this fast to Telephorus,§ but without reason; nay, Telephorus rather increased the number of the days than instituted them as their author, as he is said to have appointed a fast to be observed seven weeks before the passover. This space of time comprises fifty days, each of which was to be observed as a fast without exception. Since from a decree of Melchiades it is evident that the Lord's day was not excepted. For it was a long time after that he decreed, that the fast should not be observed either on the Lord's day or on the fifth, because the idolators kept those days sacred. But this latter subsequently came out of use. That former usage, however, prevailed according to Tertullian, already before Melchiades' De. Mil. Cor. We regard it as unlawful to fast on the Lord's day—and enjoy the same exemption from the paschal day until the day of Pentecost, &c. But it so happened that the institution which had been now interrupted was revived by Melchiades. Hence Chrysostom seems justly to assert as we have shown above, that these very days were given by the Lord as a refreshment to the body. Thus Telephorus, according to this view, did not institute the quadragesima, but only added to it one week, during which the priests, as those who ought to be more holy than others, should keep up their abstinence beyond others, or at least in this holy observance should present more than others by abstinence.

After this, Gregory is said to have written to Augustine, the Bishop of the English, that he should see to it that the English priests also should observe the rule of fasting according to the decree of Telephorus. This space of time was called quinquagesima, as is evident from the canons which treat of fasting. This institution was afterwards abrogated by the authority of the Council of Orleans. But how it was ever called quadragesima, and what was its beginning, is a matter of doubt. By long usage indeed it has come that the [illegible] m quadragesima is put absolutely for that space of forty days that are consecrated to fasting, but with what Latinity I know not, unless it be said because it is the fortieth day in order, and the end of the fast, and hence is so named because it is the last of forty, just as the second is the last of two. There were some, however, who were disposed to assign the portion of that time as a tenth of the whole year sacred to fasting. For as the year consists of 365 days and 6 hours, the tenth of which is 36 days and some hours, and since afterwards, as we shall show, four days were added, from this circumstance they, foolishly enough, formed the name, as if quadragesima were so called, *quasi quatuor et decima.* But lest the reader should suppose this a mere dream, to which it is very like, you will find it in the sixth book Div. Off.

Some, however, began the quadragesimal season at the very first, with that day which is now the first Lord's day in the season, and thus it comprehended 42 days. Others again, began with the second day of the past week, as is still the case with our monks and the inhabitants of Narborensian Gaul. But whereas in this series of 42 days there would occur six Lord's days, on which, according to the canon of Melchiades, fasting was not allowed, therefore St. Gregory, as appears from the same book, in order to reduce the quadragesima to 40 sacred days of fasting, added to this same number four days, and appointed the fourth day of the preceding week as the beginning of the quadragesima, and made it solemn and sacred by the introduction of many ceremonies.

For first of all, at Mass is read that second chapter of Joel, that treats of penitence; next, another of Matthew the evangelist, in which the true manner of fasting is pointed out.‖ But before the mass commences, ashes are consecrated, with which the people are sprinkled. For thus Jeremiah xxv. states that those Jews who were most penitent used to sprinkle themselves with ashes. After this the priest puts ashes on the head of each one, saying—Remember, man, that thou art dust, and unto dust shalt thou return. To some he says—Remember, man, that thou art ashes, and into ashes shalt thou return, in the name of the Father, and the Son, and of the Holy Ghost. Amen. Hence this day, the fourth day of the week, is called Ash Wednesday, (Dies Cinerum.) Thus all men in a general way are once a year reminded of their mortality, to the end that we may live the more correctly by knowing that we must certainly die. In the same way the Lord, as in Genes. iii., admonished Adam after he had sinned and incurred the necessity of death, speaking of the weakness of man, said: In the sweat of thy brow shalt thou eat thy bread, until thou return to the earth from which thou art taken—for dust thou art, and unto dust shalt thou return.

Lastly, in order that the people might not hasten away to supper sooner than the fast required, it was ordained that all the solemnities should be protracted until the ninth hour, by repeating what are called vespers. These ceremonies and solemnities were instituted, through the agency and authority of St. Gregory, and partly by a decree of the Council of Cabillio. Caballio, or Cabellio, or Cabillio, for it is thus variously written by ancient authors, according to Ptolemy, was a celebrated city in Lugdunensian Gaul, in which that council was held.

But I return to my purpose.¶ It was a decree of the same apostles that the three weeks before the Festival of the Nativity, should be celebrated as solemn, and they attached to them a fast, which they say was for some time observed publicly, but now is chiefly observed by the monks. Calisthus was the first that ordained a fast to be observed three times a year on account of the grain, wine and oil, especially on the Sabbath, i. e., on the fourth, the seventh, and the tenth month, if we begin the year with March, after the manner of the Hebrews. After this, changing his purpose, he distributed this fast into the four seasons of the year, spring, summer, autumn, and winter. At which seasons thenceforth, regard was had to sacred orders, whereas formerly it had been customary to ordain only in December. There are some, however, that attribute this distribution of the fast among the four seasons to Urbanus, as before, they had been confounded by the ignorance of men. Thus both might be true. Calisthus might have been the first that instituted, and Urbanus might have subsequently divided it among the four seasons. I should say, however, that these are rather derived from the Romans, who, according to Ovid Fast, at three seasons of the year, on account of the fruits, performed three sacrifices—viz., the venalia, robigalia, and floralia. The first of these was on account of the wine, the second on account of the fruits sacred to the god Robigus, on the 7th of the calends of May, because the mildew (robigo) then usually assailed the crops, as Pliny says. The third was on account of all the fruits over which the goddess Flora presided. Hence it appears that the ancient Roman pontiffs celebrated the same seasons of the year, not from any vain superstition, but observed them by three fasts for the same season, to the end that they might divert the vain rites of the ancients into the worship of true religion. After this the fathers appointed other fasts.

* The word παραδεισος was adopted by the Greeks from the Persian. See Xenophon and Plutarch.

† The passages are rendered from Polydore's quotation.

‡ This, of course, is an open question.

§ This bishop's name is usually written Telesphones, Telesphonus and Melchiades, though we know but little of them, both have offices of commemoration in the Breviary.

‖ See the Prayer Book for Ash Wednesday.

¶ We here have the origin of Ember Days.

For the Churchman.

FORMS.

"Among other '*forms*' of which our contemporary (the Presbyterian in Philadelphia) says 'Presbyterians are strict observers,' he mentions '*two extemporaneous prayers* on each occasion of worship.'"—*Banner of the Cross.*

And are we to suppose from this admission, *cum inuendo*, that in the so called extemporaneous prayers, there are *no forms?* Nor at times, gross plagiarisms, from ACKNOWLEDGED *forms of prayer?* But before we proceed, we will call upon the editor of the Presbyterian "to define his position," or rather we will give the definition of the word he and his brethren are fond of using, and ask him to tell us which he chooses: First, Johnson defines "extemporaneous" as "not premeditated, without premeditation;" next, Walker—as "uttered without premeditation, sudden;" and lastly, Richardson says it is "compounded of the Latin *ex* and *tempore*—out of time—arising from or out of *the time*, the occasion, quick, sudden, prompt; and thus opposed to—prepared, premeditated, deliberate." The definitions from the author last quoted, will be admitted, we think, to express correctly the meaning, as well as the general if not universal acceptation of this word. Does the Presbyterian, as the self-styled organ of Truth, and of the sect whose name it bears, declare that in this sense the two extemporaneous prayers are "made" "on each occasion of worship?" We might, but we will not here quote some of their own authors now deceased, but who are still oracles among the Presbyterians, as to their opinions, and advice to those "who are to lead in public exercises, especially in prayer;" but as the Presbyterian alludes to the present forms of worship of his sect, *we* will confine ourselves to them.

And here we will admit that *some* are in the habit of making extemporaneous prayers—but "*on each occasion of worship,*" do *all* or even a due proportion of their clergy thus extemporize? The editor of the Presbyterian *knows* they *do not.* And, if he regards, as he professes, the truth and the *whole truth*, he will admit that an intelligent member of their sect will almost invariably discover, before he "reaches"

his second prayer, whether the conductor of their worship is one of the number, growing less yearly, who *do extemporize*—and who in general give the same reason in substance for thus "making a prayer" which Burton in Democritus gives to the reader in his apology for his pet, saying "I had not time to lick it into forme, as she doth her young ones, but even so to publish it, as it was written *quic quid in buccam venit*, in an *extemporanean stile*, as I do commonly all other exercises." But it is not so among their eminent preachers of the present day—especially those who are *celebrated!* (alas! for the humility of the suppliant) for making "most beautiful prayers!" And alas! too, for the frame of mind of many listeners, who are admiring the graceful cadence of the voice and the nicely turned period, just as both *must* fall upon the ear of Jehovah!—thus taking heaven by melody and rhetoric! But the *spirit* of prayer, where is it? Where? why often distracted, and if you can call it the spirit of prayer, divided in attention between the creature and creator—the worm first, and God next—while others, and particularly the "young men and maidens," bolt upright, or lolling with back turned upon "the prayer maker," are staring round the congregation, gathering *news*—that is, to see who are there, what new bonnets, new faces, and new dresses, and in short, "what is going on." This is too often the manner of many, engaged, both leader and people, in "making an extemporary prayer." There is *no* form of course in all this! But there is one peculiarity which almost universally prevails—no matter what the gazers may be engaged in, the moment they hear certain words which sound *something* like "Now unto the Eternal," &c., quick as magic they "wheel about" and sit down just as the others are lifting their heads, and the "prayer maker" is saying for *them* all "amen!" And then what next? Why quicker than it can be told, there has been one simultaneous movement, and each one has seized a little book! Ah, then, here is a "form?" Oh no—they are *only* going to sing!—and *sit* and sing—because they *rise* to sing in churches where they use a *form* of *prayer*.

Among those celebrated in modern times in this country for their "beautiful" prayers, was the late Rev. Mr. Christmas, of the Presbyterian sect. He died early in life, and deservedly beloved for many virtues. We are told by one who knew, that among his papers were found almost *all the prayers he ever made in public*, FULLY *written out!* In his case, it is said the acute observer could detect when he departed from his form—and particularly when he did make an extemporaneous prayer, as he was sometimes obliged to do, and again when he would lose the *thread* of his memoriter form of prayer. His prayer was often written out and *before him* as he delivered it to the congregation and to God. Will the Presbyterian answer, whether he really believes this worthy man *never* did *repeat* these his forms of prayer?—ay, even before the same congregation? And whether he never did *select his "forms of prayer"* as he would his sermons, when about to preach elsewhere than at his usual place of duty?

An honest Presbyterian will also admit, that after he has for some time "sat under" the preaching and "stood up under the praying" of his minister, that he can in general anticipate, for what he is about to pray; as well as the words and even sentences which he will utter. A late President of Princeton College (now deceased) was famous for his forms of *extemporaneous* prayer. And so UNIFORM was he in *extemporizing*, that when he was heard again by collegians, long after they had graduated, they could and often did, keep a few words in *advance* of the greater portion of his prayers—and thus we are told is it with certain "extemporaneous" prayers of certain worthy divines now living not one hundred miles from Nassau Hall—who are often invited to engage in the "extemporaneous" transmission of a "Presbyterian Bishopric"—and to *preside* at the "laying on of hands" on such occasions. Who that has witnessed these scenes will deny that there is a form *only* "in the doxology" and the "two extemporaneous prayers on each occasion of worship?"

So also is it with many, if not almost all of their "ministers" in their administration of the Lord's Supper; in their "form" always written and *often printed*, of so called "admission to Church membership;" in their "form" of baptism; and especially at "Marriages and Funerals," where *all* the exercises of *course* are "extemporaneous." Yet it *does sometimes* happen that a goodly portion thereof, and generally that which again is most admired as "so solemn and beautiful," is delivered in words which one accustomed to certain "forms" will readily discover, were taken, as Robert Hall had on a certain occasion the honesty and manliness publicly to acknowledge, "from that Book next best to the Bible—the Book of Common Prayer."

Again. Take one of their itinerant religious agents. (For an account of their number, variety, and duties, see Rev. Mr. Mine's sermon published on the subject, before he became entitled to "a chapter" in the "New Book wanted" by the Evangelist.) For instance, one of their missionary agents, sent forth "to the churches" to "pray up" the right spirit, and "to preach" the money out of the good people's pockets. Hear him pray for the cause in which he is engaged—"how spiritual!" "how devout!" "how beautiful!" and "how appropriate!" his extemporaneous prayer! "Truly," do many say within themselves, "he has received a full measure of the Spirit" as "*he* pours forth *his soul* in prayer!" And who that hears him for the *first* time, can doubt, from the precise adaptation of his prayer to that particular congregation, that he is "sent from God?" But follow him to the next place and congregation, and to the next, and so on to the fifth or seventh exhibition of his "extemporaneous" efforts, and what is then your impression? Is there *no* "form" in all his exercises? Yea, do you not almost know his "extemporaneous prayers" by heart? How many quotations from the Bible are strung together and doled out "like Romish beads and Paternosters!" How many sentiments from missionary hymns (and how many prayers of the most admired and most generally used in the worship of those who "hold forth" in "extemporaneous" prayer, were written by those who *only* worshipped in public according to the "Forms" set forth in the Book of Common Prayer?) turned into prose and then given forth as all his own, and swallowed most greedily by the *listeners* as "so beautiful!" And then, too, hear what by the worldling is called the "auctioneer's prayer," when the maker asks God to put it into the heart of the rich man, and the usurer, to *lend*—not give—unto the Lord, at 100 or 500 per cent. interest. And listen to the replies of the money lender, saying in his heart, "I wish it were indeed so, for then I would no more speculate in stocks and cotton, but "lend" all unto the Lord, only I dare not trust Him."

But if you wish to know what *is* truly "extemporaneous," listen to that which is uttered, having especial reference to the "Pastor and the People" where he is holding forth. If the agent is intimately acquainted with them, or, if not, has had an interview with the former before he mounts to pray—behold! an act of inspiration! How minute his information unto Jehovah of what He already knows, and tenfold more, respecting them! If he is *not* acquainted with the pastor and congregation, or has had no interview upon this point, yet behold how "beautiful" his "extemporaneous prayer!" General*isms* come into play! with quotations from Scripture as clear and beautiful "as Conner's Stereotypes," but not always as free from errors; and appropriate or correct in their application to the subject and occasion, as his compositors require. But it matters little if the prayer in its "making" jingles well upon the ear. Its *value* is in proportion to the *returns* expected on the spot. But we have said enough at present. If the "Presbyterian" will explain his views of "extemporaneous prayers" as practically exemplified among his sect of the present day, he may probably hear again on other points, from his to serve, ξ. χ.

For the Churchman.

Mr. Editor,—Somebody has sent me by mail a curious medley entitled "Oxford Divinity," &c., &c., "by A Presbyterian," just published at Burlington, New Jersey. On page 50 the author, compiler, or whatever you may call him, enumerates as number "XXIV" of the Puseyite abominations, the "Apostolic Succession," and expresses his regret that Bishop M'Ilvaine has not exposed its absurdity.

I hope it will not be considered presumptuous for me respectfully to suggest to the excellent Bishop of Ohio that it might be well for him to send to his Presbyterian eulogist a copy of his admirable sermon in illustration and defence of this point of Puseyism, preached at the consecration of Bishop Polk. A. W. R.

For the Churchman.

Dear Sir,—'Tractarian Doctrines' have created a spirit of inquiry into the distinctive principles of the Church, which promises to be of great usefulness.

To encourage this spirit of inquiry, must be the ardent desire of every true Churchman, and will, I trust, excuse the liberty, of the few suggestions I here propose to make. Nothing, I imagine, tends more to produce lukewarmness in a Churchman, than an imperfect apprehension and appreciation of his duties and privileges as such. While, however, we can assign a *cause*, it behooves us nevertheless to beware of the consequences. Ignorantia legis neminem excusat, I hold to be a well settled maxim in religious as well as civil polity, and equally applicable to doctrine.

We laymen need light; and how shall we obtain it? Where is the public theological library to which we can have access? Alas, theological lore is as a sealed book to the laity, for long and heavy must be the purse that can procure it. I wish not to disparage your valuable "Churchman." It is no flattery to say, that as a high-toned, fearless, and vigorous expounder of our faith and religion, it commends itself to the approbation of every sound Churchman—never faltering in its course, to *dilute the truth*, or indulge in the vagaries of an unlicensed fancy. Indeed, the extensive circulation of the paper is not only useful, but almost essential to the welfare of the Church in this diocese. To increase its usefulness, allow me to suggest,

First, that the paper should be *quarto* size. The reasons are obvious. It being a *newspaper* in size and appearance, it meets the fate of all newspapers—to wit: *it is never preserved.* It *cannot* be preserved: *the children will* tear it or burn it, in spite of all your admonitions, all your watchful care. As a quarto, however, it would escape these dangers—it would be a book. It is in most families (where it is received) the only religious instructor of the teachings of the Gospel, and every number contains matter for future reference. Some of the articles in it, are continued in subsequent numbers, and some are replies to articles previously published; thus rendering a constant reference to old numbers necessary. If published in quarto, the numbers could be stitched together, and thus furnish a valuable book of reference without additional expense: or if desired, they could be bound in volumes.

The only objection I can imagine, is the additional expense you may incur: this, however, might be remedied by a slight increase of the subscription price.

Secondly. Its instruction should be adapted more to the comprehension of *lay readers.* In every science, the skilled can discern at a glance the false from the true, in all that appertains to that particular branch of knowledge; while the unskilled require long and thorough examination and deliberation. To use a trite remark, they must *feel their way.*

Thirdly. Inquiries from lay readers should be encouraged, and the paper should afford them a channel for the discussion of controverted points, under the supervision and umpirage, however, of the editor.

Nothing elucidates a subject better, or tends more to elicit the truth, than fair and open discussion, oral or written—not after the manner of the Catholic Herald, however, but *audi alteram partem.* By the by, it has been charged (under a misapprehension doubtless) that you refuse admission to your columns of articles in reply to Oxford doctrinal articles published by you.* The writings of those learned Oxford professors are too costly *yet* for my purse: I have therefore not read them: but from the extracts in your paper, and your notice of them, I have learned to respect and venerate the authors of them. You may judge, therefore, my surprise, when I heard judgment pronounced against them *ex cathedra.* A most learned and eloquent divine, on a recent occasion, after expatiating from his pulpit upon the great sin of schism, and pronouncing the scriptural curse upon those who added to or took away aught from *the Word*, told his flock that the Oxford professors were endeavoring to carry the Church back of the Reformation, &c., &c. I do not mention this by way of reproach or complaint, for I esteem and respect him for a fearless and faithful advocacy of that which he conceives the Truth. Would that all others were alike sincere and faithful! But such remarks go forth to a large audience unanswered—without the *antidote*, you will say, perhaps. The consequence is, that on the one side those learned and humble servants of Christ, the Oxford professors, are regarded as Papists in disguise, and on the other side, Low Churchmen are regarded as Calvinists—schismatics.

Tell a Low Church layman that his views of baptismal regeneration are Calvinistic, or that he does not regard either of the sacraments with the views which the Church has ever in doctrine and practice endeavored to inculcate, and my word for it, he will not understand you. He will either say to you that High Churchmen are Papists; or, if more charitable or less ignorant, he will say, the only difference is in a more rigid adherence *to forms!*

I purposed (my *suggestions* ended) to have addressed a few inquiries for information, but my communication is already longer than I intended. My object is to aid the good cause, and see the "Churchman" in Quarto Dress. What say you? LAICUS.

Brooklyn, March 7th, 1843.

* Never, except for reasons not affecting the matter in controversy. We may add, that where we have declined one against, we have declined ten in favor of the views imputed to us.—*Ed. Churchman.*

For the Churchman.

Mr. Editor,—I extremely regret that the editor of the Southern Churchman should take so much pains to inform us that little or nothing was meant by his recent announcement of a purpose to be hereafter truer to the distinctive principles of the Church. That announcement gave joy to many pious hearts as an indication that another banner was unfurled in the cause of the evangelical system in its genuineness and integrity. It seems, however, that they were mistaken, and that the Church has not much better things than heretofore to expect from that paper. This is indeed a disappointment to the friends of truth, but will not, I trust, be allowed to weaken their faith. The Church, the pillar and ground of the truth, is in the keeping of its Divine Head; and oppose it as enemies, or weaken it as mistaken friends may, He will take care of it, and yet cause it to be seen and known of all men in its true character.

In his disclaimer of any designed improvement, the editor has recourse to an argument of the most radical kind; to wit, that excellence of individual character in its members is proof that there can be nothing essentially wrong in a society itself. Your readers need not be told, unless they are of the very straitest sect of bigots, and carry their intolerance to a height which sets God's word at defiance, and sacrifices all the best feelings of the human heart, that thus Papists, Socinians, Universalists, Quakers, yea, very Jews, and honest men of all religions, may lay to their souls the flattering unction that their systems embrace no radical errors, and although unfortunately imperfect, may be continued in with safety. Indeed the Deist himself will point to moral excellence and worth in the associates of his system, as proof that it has claim to be ranked among not essentially wrong developments of the religious principle—among the divers ways, adapted to diversity of human character, for making good men.

I am far from thinking that your brother of the Southern Churchman would advocate this operation of his principle. But is it not genuine? And is it not just matter of sorrow that a minister of the Church, and through a paper professedly devoted to the Church, bearing the Church's sacred name, and probably looked to by many as a guide, should, however unwittingly, have contributed to harden men in the fatal error, that the principles and duties of the Gospel are only so far binding as every man's private judgment may admit and sanction them? For what else than this is it to acknowledge that provided we can find no flaw in men's outward deportment, we cannot charge their religious system, be it what it may, with radical or important error? Our Saviour sometimes found more faith and excellence in Gentiles and Samaritans than in Jews. Did He, in owning this, detract aught from the value and claims of the true Church? The undoubted fact that there are good men of all sects and creeds illustrates the forbearing grace and mercy of God in Jesus Christ, his kindness in saving the honest and good heart from the fatal consequences of its erroneous choice. But is the distinction between right and wrong thus levelled? God forbid.

The natural man is prone, contrary to God's teaching, to walk by sight and not by faith. *Therefore* it is that he suffers appearances to loosen his simple trust and reliance on the divine word. No matter what system has its sanction and appointment, if the wayward human mind can fancy it sees as good *results* in other ways, its confidence in God is given to the winds, it lays aside the Bible, and *reasons* itself into the conclusion that what *works so well* cannot have in it any radical defect. Now I may be behind the age. I frankly confess, however, that fully believing that all that we can think and do aright in religion and morals must come from God, is to be found in its fulness and perfection in His word, and is incapable of improvement by man's device, I look beside *results*, and go to the law and to the testimony. I would empty all my rationalism on the altar of my God. I am as firmly fixed, as on any truth, on the sure persuasion, that, restrain evil tendencies as in His infinite mercy He may, His own appointments will in the end receive the more abundant honor, and are the *only true* means of unmixed and permanent religious and moral good; and that, therefore, be present appearances what they may, all systems not of the Gospel and its Church have a deleterious tendency, and are *keeping back* the cause of God and of His Christ from its ultimate triumph, and its best influences on the human state. Be individual piety and worth then what they may, I cannot rank the ministry, sacraments, and doctrine of Christ in other than the peace assigned them in the revealed word, that of essential connection with God's method of mercy to our race. Nor can I deem it innocent to aim at being instrumental in that work on any principles which sacrifice them or bring them into disesteem. And I must regard as a real want of charity, and of kindness to the souls of men, every thing which contributes to make those easy in their spiritual state who lack these essentials of the Gospel.

If, Mr. Editor, our mistaken brethren who are directly or indirectly thus furthering the cause of heresy and schism, see not the matter in this *Gospel* light, will they look at it, for a moment, in the light of *reason?* They doubtless honestly love the Gospel and their Church. What is to be gained for either by the amalgamating processes whereby they would merge that Church's distinctive peculiarities in the mass of things indifferent? Do they not see that the sects who make use of them in these concessions, are banded together against that Church? Its prelacy, and Liturgy, and holy doctrines and usages, are scoffed at by them; and that they may be so, with greater show of reason, are reviled with a name by which they mean to express utter abomination—*Puseyism.* It serves them the double purpose of drawing odium upon the truth, and gaining strength to their cause by inducing Churchmen also to adopt it as a term of reprobation. In the desperate struggles to which the advocates of schism are now reduced, they shrink not from holding up this very class of Churchmen, who yet will hug and cling to them, and whom they are emboldened to make every effort to turn to their account, as of marked inconsistency and insincerity, professing views and feelings which, in unchristian subserviency to an unchristian discipline, they dare not honestly act upon. How can those who love the Church of Christ strengthen and abet such things?

In the exercise, Mr. Editor, of the Gospe faith to which I have before referred, I feel undoubting confidence that the *true Catholic system* is the only one which God will ultimately bless as His instrument for bringing in the triumph of the Gospel. And independently of this faith, what encouragement affords past history to look for this glorious result from an uncatholic amalgamation of sects? Rome's sacrifice of Catholicism when its Papacy was made to override God's prelacy, opened the door to her long and wicked array of abominations. And to what Protestant quarters will a reasonable man and conscientious Christian look for proof of the bearing of its sacrifice for other ends on the faith and purity of the Gospel? Will it be to Germany? To Geneva? To France? To Scotland? To New England? And what right have we to expect *now* better effects from the same cause? O brethren of the Church: the sacred trust of our Catholicism lays upon us duties, and involves us in responsibilities, which should make us think most seriously, pray most earnestly, and devote to the right cause in the right way all of contribution and of labor for which God may give ability. J. D. E.

For the Churchman.

Mr. Editor,—When is the Editor of the Evangelist a going to let us have *The Book?* I believe all our sound Church papers have called for it. A friend has now and then jogged the memory of the said editor by supplying a little item or two which may afford at least an anecdote in point. I respectfully approach him with awe, and promise him names, if he will only satisfy me that he will put it in his book.

It is now some eight or nine years since the Rev. Mr. G. was admitted to Deacons' Orders. He came hither from his native England as a Dissenting Licentiate, and preached frequently for dissenting ministers, most frequently for the Rev. Dr. B., an eminent and influential clergyman in his denomination, and much respected by others. With him he was particularly intimate. It so fell out, however, that they did not meet for many months. When they did, the Doctor accosted him in his wonted friendly way, and inquired particularly and kindly after his present employment, prospects, &c. Mr. G., in replying, stated that he hoped that the Doctor's feelings would not be hurt at what he was about to tell him. He had joined the Episcopal Church, had become a candidate for orders, and was about being ordained. He hoped that this circumstance would not deprive him of the esteem and friendship which Dr. B. had manifested towards him ever since his arrival in this country. *By no means*, was the reply, *if my own son were to express a desire to take orders in the Episcopal Church I would not raise a finger to prevent it.*

Mr. G. was ordained, and after a short but faithful ministry was taken to his rest. Dr. B. still lives, of justly leading influence in his own denomination, and respected and beloved by all who know him. M. E. D.

For the Churchman.

Mr. Editor,—In a late number of the Churchman there is a communication in relation to the desertion of the Church by James H. M'Mechen, of Virginia, on the purport of which I would offer a remark or two. In the first place, there is an inconsistency in the language of your correspondent as to the importance to be attached to the case. In the outset he very clearly intimates that it is an event of no ordinary interest and importance to the whole Church. And yet in conclusion he regards "his going out from us" as "no cause of regret to the Church." Now if the result of his going out from us were fraught with such "interest and influence," can it be a matter of no regret to the Church? But I leave it to your correspondent to correct his own inaccuracies and reconcile his own inconsistencies.

I proceed to points of more importance.

I am happy to find that the writer fully acquits the Bishop of Virginia of the charge of having hastily admitted to the ministry, without sufficient examination as to Church principles, this Mr. M'Mechen; though I am surprised to find that he bases this exculpation on the "fact of his making himself a layman that he might be ordained." I really thought that my brother of N. Y. was too good a Churchman for such a concession. For unless the man had been something more than a layman, while a minister of the Methodist denomination, there would surely be no propriety in saying that he had made himself a layman, that he might receive orders in the Church.

I would advise your correspondent, the next time he takes his pen in hand on a subject of such "character, interest, and influence," and yet "of no regret to the Church," to ponder well a maxim I met with in a dissenting paper a few days since—"Write what you have thought, not, think what you shall write."

But to proceed. The writer refers to Mr. M'Mechen's having written to his bishop that the effect of his sermon on the distinctive principles of the Church, had been such as to drive away many of his hearers. He thinks it difficult to form a definite opinion as to the manner in which these were presented; and yet proceeds to prove from the letter of the Bishop of Virginia, that it could not have been in the manner usually adopted by High Churchmen. Now after having read this letter repeatedly, I cannot see any shadow of proof for the declaration that "it would appear by a letter of the Bishop of Virginia, that Mr. M'Mechen's views of such principles were by no means characterized by such qualifications as are usually known by the epithet High Church." Now I assert nothing as to what the views of the gentleman were on the distinctive principles of the Church—but I assert that from the little referred to, it cannot be gathered that they were not characterized by what are usually termed High Church qualifications. Your correspondent, however, having deduced from the bishop's letter that Mr. M'Mechen's views were not of the High Church order, founds upon it a conclusion exceedingly injurious to the character of the bishop.

The sum and substance of the reasoning is this: that though it appear from the letter of the bishop that Mr. M'Mechen's views were not such as are usually termed High Church—"yet the disastrous consequences of his preaching these principles is made the ground of enlargement by the bishop on the evils of the High Church views of them, in clear intimation that such were the views obtruded by Mr. M'Mechen 'on his young and growing congregation.'" Let us look a little more into the logic of this part of the communication referred to. The first deduction which the writer makes from the bishop's letter is, that Mr. M'Mechen's views are not High Church. And yet a second deduction from the same letter is, that the gentleman's views are High Church. While we are persuaded that to every thinking man this will appear a fair statement of the reasoning of the writer, yet his intention evidently was to leave the impression of unfairness on the part of the bishop; or else why say that the bishop writes that Mr. M'Mechen's views were not High Church, and yet intimate that the disastrous consequences of the expressions were owing to their being thus characterized? But we leave the high character of the Bishop of Virginia and the logic of the writer to neutralize any unfavorable effects which might otherwise have been produced. The next supposition which the writer makes is: that the views of Mr. M'Mechen on the distinctive principles of the Church, were of a milder and more moderate character. The next inference made is given in the form of a question, "What must be thought of the spiritual character of a section of the Church in which such views of the sacred and important subjects of 'the unity of the Church,' issue in driving away the flock in disgust with the Church?"

Now if the writer had read carefully the letter of the Bishop of Virginia, he would not have even from such a premise been forced to such a conclusion. Even admitting that the views of Mr. M'Mechen were of that milder and more moderate character, the result of this expression need not be construed as unfavorable to the diocese of Virginia. For must we not all admit that "the *untimely* and *indiscreet pressing*" of even such views would in all probability be attended by such consequences?

We leave the logic of your correspondent, and the pure, holy, zealous love for the Church and all her institutions, on the part of the diocese of Virginia, to neutralize any ill effects which might otherwise have resulted. C. K. N.

THE CHURCHMAN.

SATURDAY, MARCH 18, 1843.

In compliance with the request of Bishop Chase, we give a conspicuous place to the annexed article:

"In reply to the question propounded by the Chronicle and other periodicals of the Church, concerning the right of the present Trustees to sell the South Section (4000 acres) of land purchased as endowments to Kenyon College, and on the perpetual tenure of which the donations were made; Bishop Chase, the founder of that institution, is of opinion that they have no such right, without incurring great forfeitures which would certainly be demanded the moment an acre was sold.

But Bishop Chase has better hopes than to see the South Section sold, or Kenyon College come to nought. So bright a jewel in the crown with which God was pleased to bless the endeavors of his unworthy servant in the spread of the Gospel in primitive truth and order west of the Allegany mountains, will not, must not be suffered to be torn away without a struggle to retain it.

But to be successful in any endeavors to retain it by paying off so large a debt, (more than $30,000,) it is obvious our first step should be taken from *righteous grounds*, free from all mistakes or misstatements calculated either to injure the innocent or screen the culpable.

Something of this nature is conceived to exist in the following sentence of Bishop M'Ilvaine's late address to his extra Convention at Newark, Ohio; it is published in the Episcopal Recorder of the 11th of February, 1843, and may be seen on the 187th page in the following words:

"But for the interest which has had to be paid upon an average debt of $20,000, during the eleven years amounting to $15,000, the corporation would have had between $8000 and $9000 for the improvements of the several departments."

The term of time mentioned in the above extract is "eleven years"—this brings it to the period about which Bishop Chase left the institution. The debt he then left was, as stated in the above extract, $20,000

The interest accruing to this time, 15,000

Total, $35,000

All the fault of Bishop Chase! Alas, who can stand! if such mistakes as these are to be relied on. That they *are mistakes* Bishop Chase has in a letter to Bishop M'Ilvaine clearly pointed out from unquestioned documents—and he had hoped his letter would have reached that prelate before any further publicity was given to his erroneous address. But in this hope he is disappointed, and has no other way but to beg the public to suspend their judgment till the Bishop of Ohio himself shall have rectified his mistakes, as undoubtedly he, being now better informed, will most freely and honorably do."

☞ NEW YORK SACRED MUSIC SOCIETY.—Third Public Performance for the Season. Haydn's celebrated Oratorio of the CREATION, will be performed entire, on Monday evening next, the 20th instant, at the Tabernacle.

Subscriptions received by Firth & Hall, Franklin Square; J. L. Hewitt & Co. and Saxton & Miles, Broadway; J. A. Sparks, Secretary, 111 Nassau-street; or by either of the Managers.

A writer in the "New York Evangelist" maintains that the principles known under the name of Puseyism, are properly Episcopalian, and that consistent Episcopalians must return to the communion of Rome. The "Churchman" praises the letter, but enters an unmeaning caveat against the consequences drawn by the writer, affecting to believe that we make truth dependent on Church authority, and ascribe to the Church the power of creating or changing truth at its will, a gross misrepresentation, which puts it beyond our power to praise the good faith of our contemparary. Such caveats can only influence the ignorant or prejudiced, and we are glad that the editor has commended the article to his readers.—*Catholic Herald.*

We did say that it was a Roman fallacy to represent truth as dependent on the authority of the Church, but we did *not* say that Romanists ascribed to the Church the power of creating and changing truth at its will. Our remarks, indeed, implied that we regarded the latter position as consequent on the former, but we cautiously abstained from ascribing it to Romanists, deeming it unfair to impute to the advocates of a doctrine consequences which they disallow.

But our caution was needless; for our contemporary, it seems, allows the consequences, in the present case, to be legitimately drawn, and is fain to disclaim the doctrine which we attributed to him. The disclaimer is full and unqualified and made with sufficient vehemence. To say that Romanists represent truth as dependent on the authority of the Church is, as our contemporary assures us, not merely untrue, but "a gross misrepresentation," and an indication of bad faith fit only to influence "the ignorant or prejudiced." Certainly the honest editor shall have the full benefit of the disclaimer *as long as he desires it;* only let him not play double; let him not deny the doctrine to get rid of its consequences, and maintain it also to gain credit for the revolting errors which are taught in his communion. Truth, he says, does not depend on the authority of the Church; with what face, then, can Romanists presume to urge the weak and the ignorant, as they notoriously do, to accept the Romish transubstantiation, the Romish Purgatory, and such like fables, on the word of their Church?

By a recent act of the Legislature in Delaware, the Literary Institution which has been hitherto conducted by the Rev. Corry Chambers, has been incorporated under the name of the Wilmington Literary Institute, with the power (says the Delaware State Journal) of conferring degrees. The Rev. Corry Chambers is appointed the president of the Institution.

The Rev. Gregory T. Bedell, a Presbyter of the Diocese of Pennsylvania, having removed into this Diocese with a letter of dismission, and been here received, has changed accordingly his canonical residence, and is expected to be instituted to-morrow morning into the office of Rector of the Church of the Ascension in this city.

We commend the Catechism on our last page to the attention of parents and Sunday School teachers.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, will be delivered in Christ Church to-morrow evening. Service to commence at half past 7 o'clock.

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders in the course of the ensuing visitation season, will give him immediate notice thereof.

He also requests to be informed, as early as practicable, what consecrations of churches will be expected, and when it is supposed they will be ready.

We have received the Saratoga Sentinel, containing the lecture of Mr. S. P. Nash, delivered before the Young Men's Association of that place, on the sources and value of Public Opinion. Mr. Nash utters many wholesome truths, and we regret that our limits confine us to a single extract.

"The means of arriving at truth are learning, wisdom, honesty, intelligence, not numbers; and yet how often do we unhesitatingly cast all these things to the four winds of heaven, as being of secondary importance, and accept, as truth, the popular verdict, heedless whether it be reasonable or not, whether there be any information current in the community on the subject, whether it be the result of unprejudiced deliberation or of sudden excitement; and *solely* on the ground that such is the verdict of the majority. No matter what the basis, circumstances, motives out of which the opinion grows, to doubt, to question the data, to suspect the want of data, is deemed anti-democratic and presumptuous. I argue not against the intelligence of the community. I grant that it is large and diffused and active, and upon this fact I would base the superiority of the public opinion here to that of any other country, and not on the mere fact that more mouths go to utter it. The point is, that the decisions of a people are of value not according to the number making them, but according to the intelligence lying under them. Numbers, I repeat, are of no more consideration than weight or size. A hundred men gathered together to decide a matter may indeed give a wiser decision than ten; not because of the numbers, however, but because from the contributions of each a larger amount of facts, of experience, of wisdom, may concur in the decision. The decision of one man, who was wiser than they all together, would be full as valuable."

THE PSALTER, OR PSALMS OF DAVID, &c. &c. *Pointed for Chanting. Compiled from the arrangements of* ROBERT JANES *and* JAMES STIMPSON. New York: James A. Sparks. 1843.

It is proof of a gratifying change in the taste for sacred music, that a publisher ventures to bring out the Psalter pointed for chanting. It is much to be desired that this mode of conducting the services of the Church were more generally adopted, and we are pleased to find that Mr. Sparks's work is warmly encouraged by several of the clergy. Perhaps we cannot take a better or more appropriate notice of the work, than by giving the following extract from a letter which its announcement has procured for the publisher, from a parochial clergyman:

"I hope the time is already at hand when our parish churches will be built and arranged and adorned as churches, not (as they now too often are) as meeting-houses; when our clergy will be clad and will order themselves, their manner, attitudes, and voices, in public ministrations, as though they were God's priests, not puritan preachers; and when the whole varied service shall be offered up by the minister and congregation as though they were standing or bowing themselves in God's presence to worship Him.

As one of the steps to this better order of things, reformation in the music and chanting of the Church Services I consider to be far more fundamental and influential than it is generally supposed to be. And in bringing about this required change, three things seem to be needful. 1st. To do away the present florid and effeminate style of music, and introduce the simple, grave, and majestic strains which were the vehicle of devotion to our fathers of many generations past; 2dly, to introduce a better style of performance; and 3dly, to extend the use of musical intonation to more parts of the service than is now practised. Your excellent labors are directly tending to the first and last of these, and indirectly to the second. May it please the Lord to make them very extensively and eminently useful!

Remember, however, that what you have done or are doing is but the beginning. The work must go on, be the discouragements and losses what they may. The Church must be made to feel her wants in this respect, and those wants must be duly met. The number who will engage in this work will be very small, and their work will be slow and up-hill throughout, I fear. But I am sure they will be doing a very acceptable work to our blessed Lord, and He will not suffer them to "lose their reward." To the extent of my ability, and so far as my retired situation will permit, it is my purpose (God willing) to be an humble but zealous one of that number. Please count me as such, and ever call on me without reserve for aid in your work. You shall never find me backward to help you, not in word only, but in deed and in truth.

I must add my gratification at the specimen of the Psalter sent; it is excellent. You have improved, I think, upon Janes, in putting the lines ═ where a single word fills a measure. I am glad too that you have adopted italics for the words in measure—and the double bar at the division point instead of the colon. I wish to make a suggestion or two respecting some useful additions which I would like to see made.

First of all, I would like a table prefixed or appended of the Introits as authorized by the first Prayer Book of King Edward. A table giving the number and heading of the psalm or psalms for each Sunday or Holy Day, would be all that would be necessary. This would enable choirs to sing such psalms instead of the usual metre psalms.

Secondly, I would like to see the Magnificat and the Nunc Dimittis appended and pointed, because these are perfectly lawful for our use, instead of any of our hymns or metre psalms now in use. At least so my bishop decides, and with justness I think. The Nunc Dimittis makes a very beautiful close for the Even Song, directly after the sermon, instead of the usual metre hymn. Dr. —— of —— uses it altogether for this purpose in his parish, and I purpose to do the same.

Again, I wish also to have you introduce the two Creeds and the Lord's Prayer, arranged for chanting as used in the English Cathedral Service. You are aware that our practice of omitting the Nicene Creed after the Gospel in the Ante Communion Service, is *permissive*, not *required*. And any clergyman may have it used constantly, if he chooses—"sung or said." So says our Bishop, "without whom"

I do nothing in such cases. I purpose so to re-introduce it, and to have it sung.

Again, I wish you also to introduce the sentences of the Offertory in the Communion Service, pointed for chanting. In Edward's first Prayer Book, this was required to be done, and the omission of that rubric afterwards could not have been designed to discountenance the practice, but rather to leave it wholly optional. To these should be added the introductory sentences to the Burial Service, the sentences at the grave, and the verse, "I heard a voice," &c. And last of all, I would suggest that the whole book of Canticles, as published by you, (with the additions above suggested,) be included in the volume containing the Psalter, as is done in Janes's eighth edition. I am very desirous that you should adopt these suggestions, provided they meet your approbation.

I would also suggest, that to make due use of the work, double choirs must be adopted, and the present intolerably slow manner of chanting used in many choirs be done away with.

The following letter of Dr. Jarvis, which escaped our notice in the Chronicle of the Church, is taken from the Southern Churchman. It would be worth while for some person to collect the leading facts in regard to this delusion—Millerism, as it is called—and make a record of them for other times. Some of Miller's followers, we understand, array themselves at night in grave clothes in order to be found ready; and others have been driven to distraction and to the perpetration of crime. Men calling themselves clergymen, if we are rightly informed, have abetted his delusion without the poor plea of ignorance, and on the ground that it excites attention to religion, and that thus good may come of it. Such facts—if facts they be—ought to be noted: they would form a chapter in the history of Protestant fanaticism almost equal to some in the fanaticism of the Church of Rome.

There is a clumsiness about the commencement of the letter foreign to the usual style of the accomplished author, and for which we suspect he is not accountable; but we give it as we find it.

"MR. MILLER'S CHRONOLOGY IS NOT CORRECT."

It makes a great display of figures, which may deceive those who do not and cannot examine the items; but it is like a false balance sheet, made up to serve a special purpose. To go into the details, would require as much labor, as an accurate accountant would have to undergo, to expose the mistakes of a public defaulter. I do not mean to accuse Mr. Miller of dishonesty. He may be very sincere; but he is very ignorant and very presumptuous.—Chronology is a science; and, like all other sciences, to excel in it, requires extensive knowledge and accurate research. A man may have a good deal of natural force of mind, and yet, from the disadvantages of his situation, may waste his energies. An enterprising savage, unacquainted with any other instrument than a stone hatchet, may spend half his life in cutting down a tree and making a canoe. But after all his pains, it is only a canoe; and if we were obliged to put to sea, and had our choice between his canoe, and one of Messrs. Brown &. Bell's noble packet ships, it would not take us long to decide the question.

The paper which you sent me, "The Midnight Cry" of Nov. 22d, 1842, contains answers to certain questions from the Aurora, which aptly illustrate the pert ignorance of these men. "Q. By what authority does Mr. Miller give Samuel 24 years? Ans. By the authority given in the Chronological table on our last page." That is, in plain English, by the authority of my balance-sheet. "Q. By what authority does he give Cyrus 6 years?—Ans. ROLLIN. Q. By what authority does he give Cambyses 7 years? Ans. ROLLIN.—Q. By what authority does he give Xerxes 13 years? Ans. ROLLIN."—And who was ROLLIN? A rector in the University of Paris, who, from 1730 to 1738, published a popular Abridgment of Ancient History. But by what authority was Rollin governed? Here, our wise calculator is entirely at fault. He little knows, poor man, the difficulty of settling the Chronology of the early Persian kings.—Not to mention Eusebius and other Chronologers, to whom we are so much indebted, he scarcely knows the names of the great modern writers, Joseph Scaliger, Petavius, Noris, Pagi, Ussher, Sir John Marsham, and many others, who have exhausted their lives in determining questions of this nature. These men knew the difficulties in their way, and therefore, in giving their judgment on obscure questions, thought it necessary to quote original authorities, and explain the grounds and reasons of their decisions.

"But fools rush in, where angels dare not tread."

Does Mr. Miller, or do his followers, suppose that the difficulty of reconciling 1 Kings vi. 1. with Acts xiii. 20, has been left for him to discover? Or that the whole subject had not been maturely weighed, by the great and learned writers whom I have mentioned? If so, he and his followers are grossly deceived by their own ignorance. He assumes that the Judges successively ruled the whole nation of Israel, for the space of 448 years; and this leads him into several gross absurdities. For example: he makes Ehud rule for eighty years, when the Bible says only that the land had rest eighty years; and he substitutes Barak for Deborah, possibly to avoid what he himself saw was ridiculous, that the whole nation should be placed under Deborah's government for forty years!

"After the death of Joshua, what evidence is there of any single ruler? The tribes acted independently; and the temporary defenders raised up from time to time in various parts of the land, were often contemporaneous.—Without speaking of 1 Kings vi. 1, which he so rashly and daringly asserts was the blunder of a transcriber, I will mention one passage which he seems entirely to have overlooked. If you examine his figures, you will see that he makes the number of years from the Exodus to the commencement of the government of Jephthah, 402; whereas Jephthah himself, in his message to the king of the Amorites, (Judg. vi. 12—28,) makes the same period only 340 years; for he speaks of the Israelites on that side of Jordan, as having been in possession of their land, 300 years, and it was conquered in the 40th year after they left Egypt. Here there is at once a difference of 62 years.

"When he comes down to the periods of Profane History, he is singularly loose and inaccurate. The fourth year of Jehoiakim and the first of Nebuchadnezzar, where he places the commencement of the 70 years captivity, was not as he makes it, B. C. 596, but B. C. 607. Both Petavius and Ussher place it in that year; and accordingly, it is so noted in the margin of the English Bibles. The 70 years would, in such case, end in the year B. C. 537, or at least B. C. 536, and not as he has it, B. C. 526. Here, therefore is another inaccuracy of 10 or 11 years.

"Chronologers are by no means agreed in their computation of the reign of Artaxerxes Longimanus. The seventh year of his reign, when Ezra was sent to Jerusalem, is placed by Abp. Ussher in the year B. C. 467. Petavius places it a year earlier, B. C. 468; but he supposes a double beginning of the reign of Artaxerxes; one conjointly with his father, beginning before CHRIST 474; the other alone after the death of Xerxes, beginning before CHRIST 465. If we take the latter date, the seventh year would be B. C. 458. Mr. Miller has taken B. C. 457, because he places the death of CHRIST in the year 33 of the common æra, and B. C. 457 plus A. D. 33=490 years or the 70 weeks of Daniel. His whole plan is founded on these two suppositions: first, that the 490 ended with the death of CHRIST, and secondly, that A. D. 33, was the year of that event; for as 490 plus 1810=2300, and A. D. 33 plus 1810 =A. D. 1843, it is evident that any uncertainty as to those two suppositions, will destroy his whole scheme. Now I hope and trust that the work I am about to publish, will prove beyond the possibility of cavil, that he has placed the death of our Savious EXACTLY FIVE YEARS TOO LATE, and consequently, that if the 70 weeks ended with the death of CHRIST, and the 2300 years would end with the purifying of the world by fire 1810 years after the Crucifixion, then the world ought to have burned up five years ago!

At a meeting of the Rector, Wardens, and Vestrymen of St. John's Church, Portsmouth, N. H., held in said church, after hearing the afflictive intelligence of the decease of the Right Rev. Bishop Griswold, the following preamble and resolutions were unanimously passed:

Whereas it has pleased Almighty GOD, in his wise Providence, to remove from the Church militant on earth, and, as we confidently trust, to translate to the Church triumphant in heaven, our venerated and beloved spiritual Father, the Right Rev. Alexander Viets Griswold, D. D., the Bishop of the Eastern Diocese, and the Presiding Bishop of the Protestant Episcopal Church of the United States of America: therefore

Resolved, That while we feel truly grateful for the supervision, which for nearly thirty-two years, he has exercised with wisdom, fidelity, and prudence, over the dioceses committed to his charge; while we love to cherish the recollection of his Christian character and life, his various and extensive learning, his ardent piety, his apostolical simplicity and meekness, his deportment, that won the love and confidence of all who knew him; and the entire devotion of his time, talents, and affections to the cause of his Redeemer, and the interest of his diocese; while we deplore with deep sorrow, his decease, and the loss of his eminently valuable services to our diocese, and the Church at large; yet would we bow with humble submission to the will of the Supreme Head of the Church, saying "blessed be his name," and asking grace that our affliction may be sanctified to us, and to the Church at large.

Resolved, That we offer to the Rt. Rev. Manton Eastburn, D. D., our affectionate sympathies; that we bless GOD for having guided the hearts of the people of his charge to call him, in whose ability, piety, and excellencies we have the fullest confidence, so propitiously, seasonably and unanimously to be the successor of our late spiritual father in the diocese of Massachusetts; and that we ardently pray he may have a double portion of that father's spirit, and realize full support and abundant consolation under his solemn and peculiarly afflictive bereavement.

Resolved, That we offer expressions of tender condolence to the ministers and churches of the diocese of New Hampshire; earnestly beseeching our Heavenly Parent that the life, counsel, and services of our departed guide and father may be remembered by us with thankfulness, and have on us a lasting influence; and also entreating the Great Bishop and Shepherd of our souls, in his good time to place our diocese under the supervision of some one who shall preside over us in wisdom and love, to the divine glory and salvation of our souls.

Resolved, That we offer to the Churches at large, our sympathies under their recent severe visitation, praising GOD that they have so long, and so greatly, realized the blessed counsels and guidance of our Bishop who has presided over our General Convention with ability, judgment, impartiality and dignity.

Resolved, That we most respectfully and affectionately proffer the most heartfelt and tender condolence to the bereaved widow and family of our beloved Bishop, and pray that his example and instructions, added to the promises and consolations of the Divine Head of the Church, may be their strength and solace in this season of their adversity.

Resolved, in testimony of respect, veneration and love for the Bishop, that this church be clothed with appropriate mourning till the festival of Easter.

Resolved, That copies of these resolutions be transmitted to the widow of the late Bishop, to the Rt. Rev. Bishop Eastburn, to the Secretaries of the Conventions of the dioceses of New Hampshire, and of the Eastern Diocese, also to the Editors of the New York Churchman, and the Christian Witness and Church Advocate.

Resolved, That the above preamble and resolutions be placed on the records of this Church.

CHARLES BURROUGHS, Chairman.

GEORGE M. MARSH, Secretary.

ST. PAUL'S CHURCH, AKRON, OHIO.

Akron, *Summit co.*, Jan. 14th, 1843.

REV. AND DEAR SIR:—The undersigned, Rector, Wardens, and Vestrymen, of St. Paul's Church, Akron, Ohio, *wish* through you, to solicit the aid of your parishioners in behalf of this parish.

It is yet in its infancy, being organized but a few years ago, and from a variety of causes, its strength in a pecuniary point of view, is far from being equal to its wants. We have *no house of worship*, although there are 40 communicants belonging to the parish, and our poverty puts it out of our power to erect one such as the best interests of the parish demand.

A few hundred dollars in addition to what we have already secured, would *relieve* us from *this our* embarrassment, by enabling us to erect a neat and comfortable church edifice, and thereby establish the Church on a firm and permanent basis, in this very flourishing village. Such a building will cost us two thousand dollars, half of which sum we hope, with great effort, to raise in this parish; the rest must come to us from the more wealthy parishes east. And we are happy to say to you, that six hundred of the thousand dollars have already been pledged, by some of them, towards aiding us in the erection of a church edifice.

Now, dear sir, we beseech you to obtain from your parish, a donation however small, to this most valued object. *We feel confident* that *every* dollar you *thus* invest, will bring ultimately, to the Treasury of the Church, a hundred per cent. interest; for Akron is undoubtedly one of the most important points in Ohio, for the permanent establishment of the Episcopal Church, as, from its situation at the intersection of the Ohio canal, extending entirely through the state from north to south, by the Ohio and Pennsylvania canal forming a direct water communication with the cities of Pittsburg and Philadelphia, together with an immense water power, a portion of which is always improved, and being the seat of justice for the county, and surrounded by a fertile and well improved country, it is destined at no very distant day, to become a place of much importance both as a commercial and manufacturing town. To fully provide for the prosperity of the Church here, we believe it to be *all important* that we have as soon as possible, a house of worship, and therefore, any remittance you may make for the obtainment of this object, should come to us as early as may be, as we wish to commence building on the first opening of the Spring.—Let us hear from you favorably, and you shall have our sincere thanks.

Most respectfully and truly yours,

L. N. FREEMAN, Rector.

John Handford, George T. Ray, } Wardens.

Alvah Hand, John G. Darby, ?. Chamberlain, W. W. King, John Raymond, } Vestrymen.

We have received a beautiful plan of a church, from Raphael Warren, Esq., Providence, R. I. It is plain, yet very neat and well arranged, and a church, built according to it, will cost $2,500, and perhaps more, but it would be a church that will answer this parish for fifty years to come. Now we can raise here, towards such a building, $1,200; the rest of the means, necessary, must come to us from the more wealthy parishes in the east.

And will they not furnish them? This parish has never been aided by the Domestic Committee, and yet it is one of the most important points for the establishment of the Church in all the west. I hope, my dear friend, that you will plead the cause of this parish, in the Churchman, and that the other periodicals of the Church will say a word in its behalf. A little aid extended to us, in our present exigency, would soon be returned to the treasury of the church with usury. A very interesting, wealthy, and benevolent Unitarian gentleman of Boston, whose acquaintance I made when in that city, soliciting aid to this parish's effort to build a church, wrote me thus, a few days ago, in reference to it. "I should not hesitate, If I were in your place, to 'go ahead' in the business; for 'GOD helps those who help themselves,' and you will not know what you can do, without you try. I do assure you, from the bottom of my heart, I bid you GOD speed, and although not of your communion, I look to it as a sheet anchor for the religious institutions of our country. There is now so much of fanaticism on the one side, and of rationalism on the other, that there seems no so safe ground for our religious institutions as the Episcopal Church. In short, I would sooner see the *Cross* elevated to that point at which the highest Churchmen place it, than levelled to the surface of the present times."

Now if Unitarians feel and speak thus, in regard to our loved Church, what ought Churchmen to do to promote her interests and enlarge her borders? I leave it to them to say, and shall expect that they will speak to *my encouragement* in my efforts to build up this parish.

N. B. The rector has collected $244 70—the items of which will be found under the head of "Acknowledgments," next week.

TO CORRESPONDENTS.

F. is received, and as soon as read, will be disposed of according to the wishes of the writer.

We hardly know how to understand "Δ." Surely he cannot be ignorant that "that Bishop of Worcester," of whom he speaks as "the contemporary of Locke, who figured as his opponent and was so utterly extinguished,' is the identical Bishop Stillingfleet of whom we spoke?

"A Low Churchman" is received.

"G. W. D.," "A Layman," and "S.," in our next.

DIOCESE OF ALABAMA.

The Rev. James T. Johnston, rector of St. Paul's church, in this place was elected bishop of the diocese of Alabama, by the convention of that State, on the 18th ult. Should Mr. Johnston accept the situation to which he has, in GOD's providence, been called, the Church in Alabama will have a chief pastor admirably fitted for the honorable and responsible office of her *first* bishop; distinguished for urbanity of manners, of sound and evangelical views of the Gospel, of earnest and impressive eloquence, and of well known attachment to the peculiar doctrines of the Church.—*Ib.*

CONFIRMATION AT MONTREAL.—The Lord Bishop of Montreal held a Confirmation in the Protestant parish church of this city on Sunday last, when 291 persons received that holy apostolical rite. The Bishop made a powerful and eloquent address to the confirmed after the conclusion of the service, setting forth the nature and obligation of the promises and vows which they had just renewed so solemnly in their own names, and exhorting them to steadfastness in keeping them. The church was filled to overflowing.—*The Church.*

DIED,

On Saturday last, in Brooklyn, at the residence of Dr. Atkins, GEORGE BOWMAN DENISON, of Wilkesbarre, Pa., in the 23d year of his age. He was a candidate for holy orders in the diocese of Pennsylvania, and a member of the Senior Class of the General Theological Seminary.

In connexion with this brief obituary record, we insert the following notice of a tribute to the memory of the deceased, which expresses, more eloquently than words could do, the high estimation for talents and piety in which he was held.

At a meeting of the Students of the Seminary on Monday, March 13, 1843, it was

Resolved, That we, the Students of the General Theological Seminary, in testimony of the respect we bear the memory of our deceased brother and associate, GEORGE B. DENISON, of the diocese of Pennsylvania, wear the usual badge of mourning for thirty days.

Church papers please copy.

CALENDAR.

MARCH.

19. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
26. Fourth Sunday in Lent.

APRIL.

2. Fifth Sunday in Lent.
9. Sunday next before Easter.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Thursday before Easter.
14. GOOD FRIDAY.
15. Easter-Even.
16. EASTER-DAY.
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Second Sunday in Lent, March 12, confirmed 85 in the Mission Church of the Holy Evangelists.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany, P. M.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *A Vindication of the JUDAIC TRADITIONS respecting the Millenium under the Reign of the Messiah, as they existed before Christ, and as adopted by the APOSTLES, and by the PRIMITIVE FATHERS of the First four Centuries, against the objections of Professor Bush, and others.*

Episcopalians generally, are respectfully invited to attend. March 18, 1843.

☞ Christ Church, Anthony street, opposite the Hospital. This Church will be open for divine service on Sunday evening next, to commence at half past 7 o'clock. March 18, 1843.

CHURCH OF THE REDEMPTION.

The next of the series of Sermons to the Young will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, by the Rev. Hugh Smith, D. D.

Services to commence at half past 7 o'clock.

March 18, 1843.

ALL SAINTS' CHURCH

Will be opened for Divine Service on SUNDAY EVENINGS during the season of LENT, at half past 7 o'clock. New York, March 18, 1843.

YOUNG MEN'S CHURCH MISSIONARY. SOCIETY OF THE CITY OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school room of St. Bartholomew's Church, on Monday evening next, the 20th inst., at half past 7 o'clock.

GEO. H. BELL, Recording Sec'y.

New York, March 18, 1843.

MISSION CHURCH OF ST. MATTHEW.

The regular quarterly sermon in aid of supporting this station, will be preached in the Church in Christopher street, between Bleecker and Fourth streets, on Sunday evening next, the 19th instant, by the Rev. Joseph H. Price.

Service to commence at 7 o'clock.

Episcopalians generally are respectfully invited to attend. March 18, 1843.

☞ The ladies of the Mission Church of the Holy Evangelists gratefully acknowledge the very generous contributions made by ladies and gentlemen of sister Churches, of useful and fancy articles. The sale will be held in Easter Week, the proceeds to aid in cleaning and painting the Mission Church in Vandewater street.

Further contributions of articles for the sale, or means to procure them, will be kindly received, and may be sent to Mrs. Benjamin Evans, 390 Broome street; Mrs. John E. Earl, 20 Pike street; and Mrs. William Hinton, 23 Barclay street.

New York, March 18, 1843.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From J T, $5. From an unknown friend, a bundle of second hand clothing. By Swords, Stanford & Co, from S, $5.

LOT JONES, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.

March 15, 1843.

MISSION CHURCH OF ST. MATTHEW.

The subscriber gratefully acknowledges the receipt of the following sum for the benefit of the poor:

From S, by Swords, Stanford & Co, $5.

Further donations are respectfully solicited and will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Depository, 20 John street; at the office of the Churchman, 111 Nassau street; or with

JESSE POUND, 27 West Washington Place.

New York, March 15, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sum:—

Offerings of Christ ch, Poughkeepsie, Rev Dr Reed, rector, $5. Offerings of Christ ch, Pensacola, by the hands of Mr T N Stanford, $10. Mrs A F Satterthwaite, annual, $2. Mrs Jacob Lorillard, annual, $5. Total amount, $22.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,

THOMAS C. BUTLER, Agent,

At the Depository, 20 John street.

New York, March 15, 1843.

THE FUND FOR AGED INFIRM CLERGYMEN.

The Treasurer of the Convention acknowledges the receipt of the following sums for the fund for Aged and Infirm Clergymen, since last acknowledgment, viz:

From St John's ch, Yonkers, and chapel at Tuckahoe, Rev Henry L Storrs, rector, $23. St Peter's ch, Westchester, Rev Wm Powell, rector, $23. Total amount, $46.

C. N. S. ROWLAND, Treasurer of the Convention of P. E. Church, N. Y.,

March 15, 1843. 55 Water-st.

FOREIGN MISSIONS.

The treasurer of the Foreign Committee acknowledges the receipt of the following sums since last report:

From St. Michael's Church, Bloomingdale, Quinquagesima collection, one half, $5. St Mary's ch, Manhattanville, do, one half, 1 50. Part collection Emmanuel ch, Newcastle, Del, Quinquagesima collection, 15. St Peter's ch, Peekskill, N Y, do, 9. Church of the Epiphany, Philadelphia, Quinquagesima collection, per Rev. Dr. Tyng, rector, one half, 250. Zion ch, Newport, R I, Quinquagesima collection for education of "Bethia Johnson," Africa, 2d annual payment, 20; Christmas offering of S schools, one half, 3 50; foreign missions generally, 5; one half of general collection, 16 16—44 66. Through E. Wilcox, esq, R A Philadelphia, from St Augustine ch, Cecil co, Md, per Rev J P Bausman, for Africa 3 43; from a friend for do, 6 57—10. Christmas offering, S school connected with St Mark's ch, Phila, one half 89 cts. Do do St John's ch, Bellefonte, Pa, one half, 1 13. From St James' ch, Leesburg, Va, per Rev George Adie, 29 93. Subscribers to aux society of do, 7 50. S sch of St James' ch, Leesburg, Va, for Greece 10, for Africa 2—12. From St Peter's ch, Phil, per F G Smith, treas, 52 50; do for Texas, 50—102 50. S sch class of St Luke's ch, Phila, for education of Wm White, Africa, 2d annual payment, 20. J H B, 2. From G W Taylor, treas, of committee of appropriations of St Andrew's ch, Phila, viz, from male S sch of St Andrew's ch, for Africa 15; do do Christmas offering for do, 5; do St Andrew's ch, 20 50; do do, one half, 22 50; do do for Greece, 5; do female S sch, for Greece 31—99. From St James' ch, Phila, Quinquagesima Sunday collection for Board of Missions, one half, 2:4 80. Gloria Dei ch, Phila, do do, one half, 16. St James' ch, (Swedish,) Kingsessing, Phila co, one half, 12 50. St Stephen's ch, Phila, do, one half, 262 50. St Mary's ch, Hamilton, West Phila, one half, 45 0?. St John's ch, Chew's Landing, N J, one half, 3 06. St Peter's ch, Berkley, do, one half, 5 23. St Luke's ch, Germantown, Pa, one half, 28. Cash in addition to collection at the ch of the Ascension, N Y, on Quinquagesima Sunday, 2 50. Quinquagesima offering of Missionary Association of Fairfax Institute, near Alexandria, D C, per Rev G A Smith, principal: for Africa 40, Greece 40—80. From Emmanuel parish, Cumberland co, Md, Rev S Buel, rector, one half, 29 40. Christ ch, New York, one half, 15 37. Quinquagesima Sunday collection, St Andrew's ch, Phila, per E Wilcox, R A, one half, 202 54. Do do St John's ch, Concord, Pa, per do, one half, 4 50. St Steph ?n's ch, Phila, Quinquagesima collection, in addition to amount sent on 28th, one half, 2 50. St Paul's ch, Phila, 288; do male Bible class do, 12, one half, 150. Grace ch Phila Missionary Association, do do, one half, 214 62. St John's ch, Carlisle, Pa, 16 79. Trinity ch, Southwark, Phila, one half, 113 32. Quinquagesima S collection, Christ ch, Shrewsbury, N J, 6 02. Do do Middletown, N J, 0 32. Do do Christ ch, Shrewsbury, N J, for Africa, 6 23. Do do St Paul's ch, Poughkeepsie, per Rev W H Hart, 25. Do do St Peter's ch, Cheshire, Ct, 7 50. Do do St James' ch, Greenfield, Mass, 7 50; from M Andrews, do do, for Africa, 0 50—8. Do do St George's parish, Fredericksburg, Va, per Rev Dr M'Guire, rector, for China 5, Africa 2 88, foreign missions generally 42 12, female S school of do 4 07—54 07. Do St Ann's parish, Essex co, Va, per Rev J M'Guire, 15. Do South Farnham, Essex co, Va, 20. Two ladies of St Stephen's ch, Middlebury, Vt, for Africa 2 50, for Greece 0 50—3 00. Quinquagesima collection St James' ch, Goshen, Orange co, N Y, 13 32. Through J Loney, esq, R A, Baltimore, offerings of chapel of ease, parish of St Thomas, Carroll co, Md, 5; two ladies Howard district, 2; Mount Calvary ch, Baltimore, 16; Miss Lucy Longworth, Cincinnati, per Rev H V D Johns, from sale of a ring, 2—25. Christ ch, Guilford, Ct, per Rev L T Bennett, rector, Quinquagesima collection, one half, 4 50. P F Quinquagesima offering, one half, 0 50. St John's ch, Salisbury, Ct, per Rev W Warland, rector, one half, 2 50. Trinity ch, Rensselaerville, Albany co, per Rev R Washbon, 3 35. Trinity ch, Portsmouth, Va, Quinquagesima collection, per Rev J H Wing, rector, one half, 20. From Mr J Cocke, Smithfield, Va, for Africa, 5. Through B Howard, esq, Treasurer Massachusetts Board of Missions, from Christ Church, Andover, one half, special, 11 09; a gentleman of Trinity ch, Boston, by Rev I L Watson, 100; part of special collection, 195 50; Trinity and St Paul's, several persons, 600; St Paul's, part of special collection, 47; do E Tuckerman, 50; do Madame Vinton, 5; do general meeting, evening of 11th Feb, 411; St Matthew's ch, one half special collection, 12; Grace ch, part of do, 58 45; Mrs T G Fessenden 5; association, 40; school for moral discipline, one half, 10; Trinity ch, Bridgewater, one half, 3 08; Christ ch, Cambridge, one half, 8 85; St Peter's ch, Cambridgeport, one half, 11 05; St John's ch, Charlestown, one half, 31; Mount Zion ch, Chelsea, one half, 10; St Paul's ch, Dedham, one half, 13; St Andrew's ch, Hanover, one half, 8; Grace ch, New Bedford, one half, 10; St Paul's ch, Newburyport, one half, 9; Christ ch, Quincy, one half, 5 38; St James' ch, Roxbury, part, 80 50; do for Africa, 2 30; do Missionary Association, 76 17; St Peter's ch, Salem, one half, 15; do do, Missionary Association, 25; St Paul's ch, Stockbridge, one half, 4; St Thomas' ch, Taunton, for educaiton of Louisa Marston, Africa, in year advance, 20; do do, one half, 9 53; Trinity ch, Vandeusenville, one half, 3; St Paul's ch, Wickford, R I, one half, 10; Christ ch, Westerly, R I, 17; St Paul's ch, Concord, N H, 17—1932 90. From family mite box, New York, 3. Christ ch, Belleville, N J, Quinquagesima collection, one half, 4. Christ ch, St Simon's Island, Ga, do, per Rev E T Walker, 16; from negroes for Africa, 2 50; self-denial of two little girls, 3; proceeds of a hive of bees having its home for five years in the walls of the church, 3 50—25. Offerings of St Helena ch, Beaufort, S C, per Rev J R Walker, Quinquagesima collection for Africa, 104 50. Through E Wilcox, esq, R A Phila, from Christ ch, Quinquagesima collection, portion designated for foreign missions 218 75; Female Greek Mite Society, Phila, for school at Athens, 7; St Mark's ch, Lewiston, Pa, Quinquagesima collection, for Africa 7 60; from R C Hale, esq, for education of Elias White Hale, Africa, 1st payment, 20—27 60—253 35. St Paul's ch, Paterson, N J, Quinquagesima collection, one half, 6 78. St Paul's ch, Whitehall, N Y, one half, 3. Rector's offering, do, one half, 2. St Paul's ch, Troy, for Africa 40, for Texas 40—80. St Mark's ch, Orange, N J, one half, 10 50. St Paul's ch, Augusta, Ga, one half, 40. Christ ch, Hartford, Ct, Rev. G Burgess, rector, part, 146. Christ ch, Westport, Ct, Quinqua. coll, half, 11 25. Christ ch, Western, Ct, do, one half, 2. St Thomas' ch, Brandon, Vt, do, part, 3. St Peter's ch, Paris, Ky, through W P Hunter, esq, R A, Savannah, Ga, do do, one half, 12 50. From Rev E F Neufville, rector of Christ ch, Savannah, Ga, offerings of said ch from 26th of April, 1842, to 2?th of February, 1843, general 13 75, Greece 3, China 2, Quinquagesima collection said ch, half, 92 42—111 17. St John's ch, Savannah, Ga, one half, 99 36. Trinity ch, Newport, R I, Quinquagesima collection, one half, 73 26. Christ ch, Georgetown, D C, do, one half, 34 72. Do do Ladies' Sewing Soc, one half, 5. Do do, a colored person, 0 75. Church at M A, one half, 20 50. Trinity ch, Newark, N J, part 39 32, for Africa 25—64 32. St John's ch, Troy, N Y, per Rev Richard Cox, one half, 20. St Mark's ch in the Bowery, N Y, monthly offerings, 30. Quinquagesima collection at Rye, N Y, one half, 20. Christ ch, Middle Haddam, Ct, one half, 12 50. Total, $5,389 46.

New York, March 8, 1843.

The treasurer of the Foreign Committee acknowledges the receipt of the following sums since his report of the 8th inst:

From H Trescott, receiving agent, Charleston, S C: St Stephen's Missionary Lecture, per Rev T C Dupont, 2 50; do colored congregation for education of T Dehon (Africa) 20; Claremont ch, Statesburg, Rev A L Converse, 20; St Bartholomew's parish, Rev I H Fowle, for Africa 20; Christ ch, Wilton, per do for do 5 31; St Mark's ch, Clarendon, Rev A Wigfall, 63 65; two little girls of St Mark's, earnings of self-denial, 2; St Mark's, Clarendon, 3; Trinity ch, Edgefield, in answer to call of Board of Missions, 40; St Michael's, per Rev P T Keith for Mesopotamia 3; do general 10 93; St John's ch, St John's Island, per Rev T I Young, Quinquagesima col 44 17, colored congregation for Africa 5 57, Mrs M B 2 50, Mrs W M C 2 50, Mrs M I 2 50, Mrs M I V 2, M B Y 2 50, J M Y 2, colored communicants for Africa 36 cts—64 10. Zion ch, Butternutts, Otsego co, Quinquagesima col, part 10. St Stephen's ch, Ridgefield Ct, one half, 7 50. Christ ch, Lonsdale, for Africa 10, Quin col, one half, 2 50—12 50. St John's ch, Elizabethtown, N J, Quinquagesima col, one half, 18 89. Christ ch, Stratford, Ct, part, 14 80. St John's ch, Hartford, Ct, one half, 75. St James's ch, New London, Ct, one half, 23 08, S school do, for Africa 5 57—28 65. Trinity ch, Columbia, S C, 21, for Greece 5, a lady of same ch 50—76 00. St John's ch, Providence, R I, per Rev Dr Crocker, Quinquagesima col, one half, 152 28. S school Society for Richmond, Philanthropic School, Athens, 94 59. Philanthropic Society of same ch, 30. Colored S school of do, for Africa, 5 04, colored subscribers, for Africa, 5 25, "foreign missions," 60 00, other contributors for foreign missions, 72 56—142 85. Through E Wilcox, rec agt, Philadelphia, St Luke's ch, Phila, Quinquagesima coll, half, 370 03. Oxford ch, Rev Geo Sheets, half, 12 10. St Paul's ch, Camden, N J half, 7. St Peter's ch, Phila, half, 645. Holy Trinity ch, Westchester co, Pa, half, 29 25. St John's ch, Yonkers and chapel at Tuckahoe, Quinquagesima coll, per Rev H L Storrs, 5 10. Through J Long, Esq, R A, Baltimore, from Christ ch, additional half, 2 50, Mt Calvary ch, half, 50, St Ann's ch, Annapolis, half, 12 51, St Peter's ch, Balt, Female School, 7 16, do do, for Constantinople, 5, for support of John Barry, Africa, 20, do for Texas, 6, St Peter's half, 3, ch of the Ascension, Rev M Peck, half, 6 13, St Peter's ch, per Rev Dr Henshaw, half, 97 14, St Andrew's ch, Rev M Kepler, half, 7 55—167 49. Trinity ch, Columbus, O, Quinquagesima coll, Rev A F Dobb, 25. Christ ch, Greenwich, Ct, half, 17 50. St John's ch, Fort Hamilton, per Rev J D Carder, rector, part, 10. Through Rev Dr Milnor, from Juvenile Miss'y Ass'n, of St George's ch, for support of Ellen Milnor, Africa, 20. Do for support of a beneficiary, under the "bread fund" in Mr Hill's school, Greece, 20. St George's ch, Astoria, L I, half, 6. From St Paul's ch, Sing Sing, Quinquagesima coll, half, 10 76. St John's ch, Salem, N J, half, 11 87. St George's ch, Penn's Neck, half, 1 13. From Miss Dommick, to be added to collection in ch of Ascension, N Y, half, 125. Christ ch, New Brunswick, N J, half, 20. St Peter's ch, Albany, for Texas, 25, for Africa, 25—50. St Paul's ch, Lynchburg, Va, half, 66 54, St John's ch, Portsmouth, Quinquagesima coll, per G M Marsh, 30—146 54. St John's ch, Piqua, Pa, half, 10. All Saint's ch, ———, Pa, half, 5. St Peter's ch, Talbot co, Md, per Rev H M Mason, D D, half, 12, do for Africa, 6—18. Per C G Memminger, Esq, Chairman Miss'y Committee, Charleston, S C, Quinquagesima coll, St Michael's, 19, St Philip's, 23, St Paul's, 23, St Peter's, 55, St John's chapel, 2—122. St Matthew's, Bedford, N Y, half, 3 38. St Peter's, Morristown, N J, half, 5 44. Christ ch, Roxbury, Ct, half, 2 25. St John's ch, Washington, Ct, half, 1 25. St Paul's ch, Richmond, Indiana, half, 1 50, Sunday school do, 1—2 50. St John's Essex, Ct, half, 6. Legacy of Miss Sarah C Brockenborough, Port Royal, Va, to African Mission, sent through Rev W Friend, rector of St Peter's and Grace churches, Port Royal, 100. Through J Long, R A, Baltimore, from St Paul's ch, Baltimore, for Africa, 5, general, 10 50—15 50. Trinity Parish, Charles co, Md, per Rev J Abercrombie, 5. St Paul's ch, Flatbush, L I, per Rev Mr Bancker, 28. Quinquagesima coll, St Peter's ch, Morristown, N J, half, 11 88. St George's ch, Astoria, L I, additional to Quinquagesima coll, half 25 cents. A lady of the ch of the Ascension, avails of sale of fancy work, half, 2. St Stephen's ch, Portland, Maine, Rev J Pratt, rector, 60. Sunday school of same ch, education of "J Pratt," Africa, 12. St Peter's ch, Westchester, Rev W Powell, rector, 50. Christ ch, East Greenwich, R I, half, 4 50. St Clement's ch, N Y, per Rev Mr Mead, Quinquagesima coll, half, 23 12.—Total, $2,931 64.

J. SMYTH ROGERS, Treasurer.

New York, March 15, 1843.

CORRECTIONS.—$100 acknowledged 8th February, from Rt. Rev. Dr. Gadsden, for church at Galveston, to be applied as follows:—For church at Galveston, $10, for Texas, $40, for Africa, $40, for Syria, $10.

$231 23 acknowledged 22d February, from St Peter's church, Charleston, should have been credited to St Philip's church of that city.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of March 8, has received the following contributions, viz.:

From Grace ch, N Y, Rev Dr Taylor $350; St Paul's ch, Sing Sing, half $10 76; Christmas offerings of the Sunday schools of the same $3 75; St George's church Astoria, L I, $6; St John's ch, Salem, N J, half $11 87; St George's ch, Penn's Neck, N J, half $1 12; domestic special $0 25; Miss Dominick, to be added to the collection in the Ascension, N Y, half $1 25; a friend (in gold) $5; St John's ch, Yonkers, and chapel at Tuckahoe, $12 50; Trinity ch, Portland, Ct, half $18; Christ ch, New Brunswick, N J, half $20; St Peter's ch, Albany, part $100; St Stephen's ch, Harrisburgh, Pa, $45; an individual of the same, for Jubilee College, (remitted to Bishop Chase) $10; St Paul's ch, Lynchburg, Va, half $66 53; St Michael's ch, Trenton, N J, $70; Christ ch, Greenwich, Ct, half $17 50; St John's ch, Portsmouth, N H, half $30; St John's ch, Piqua, Pa, half $10; All Saints' ch, Paradise, Pa, half $5; through J Loney, Esq, R A in Baltimore, from Christ ch, Baltimore, additional, half $2 50; Mount Calvary ch, Baltimore, half $0 50; St Ann's ch, Annapolis, half $12 50; Sherwood and St John's parishes, Baltimore co, $33 70; from the same, for Miss Chase's school, $13 50; St Peter's ch, Baltimore, male Sunday school, for Pontiac, Miss, $7 61; do for Mount Tabor, $7 61; Mrs Jackson, half $5; St Peter's Female Sunday school, $7 17; Sherwood and St John's parishes, $24 33; Sherwood Academy, $10; the same for Jubilee College, $10; St John's ch, Ellicot's Mills, for Bp Chase, $6; St Peter's ch, Baltimore, Rev Dr Henshaw, $100 13; Church of the Ascension, Baltimore, half $6 14; St Andrew's ch, Baltimore, half $7 56—$254 15. St Peter's ch, Talbot county, N C, Rev Dr Mason, half $12: donation special Domestic, from the same, $5; Through C G Memmenger, chairman of special Committee in Charleston, S C, from St Michael's, $26 50; St Philip's ch, $16; St Paul's ch, $20; St Peter's, $30 22; St John's Chapel, $2—$94 72. St Peter's ch, Morristown, N J, half $5 44; special, from the same, $9 12; St George's, Astoria, additional, $0 50; St Matthew's ch, Bedford, N Y, half, $3 39; Christ ch, Roxbury, Ct, half, $2 25; St John's, Washington, Ct, half, $1 25; St John's, Essex, Ct, half, $6; St Mark's, New Canaan, Ct, half, $5 53; St Paul's ch, Richmond, Ia, half, $1 50; S S of the same, half, $1; St Paul's ch, Edenton, N C, $32 45; Missionary Society of the male Sunday school of Christ ch, Georgetown, D C, $20; a lady of Church of the Ascension, $2; St Luke's ch, East Greenwich, R I, half, $4 50; Christ ch, Middletown, Ct, $60 28; St Peter's ch, Uniontown, Pa, $10; Christ ch, Pensacola, Florida, $20. Through J Loney, Esq, R A in Baltimore, from St Paul's ch, Baltimore, Rev Dr Wyatt, $290 60; Mount Zion ch, Hedgesville, Md, $20; St John's church, Ellicot's Mills, Md, $13 64; Trinity parish, Charles co, Va, half, $5—$329 24. Through D Ravenel, Esq, R A in Charleston, offerings of St John's ch, Berkley, S C, $15; do St Mark's, Clarendon, $65 66; do St Michael's, Charleston, $34 85; do St John's ch, John's Island, half, $48 57; and from the following individuals of the same, Mrs M B, $2 50; Mrs W Mc C, $2 50; Mrs M J, $2 50; M B Y, $2 50; C Y, $5; T J Y, $23—207 08. St John's ch, Albion, Illinois, (a missionary station,) $15; St Peter's ch, Westchester, Rev W Powell, $67 19; St Clement's ch, New York, half, $23 12; from the same, special, $3 76; St John's ch, Stamford, Ct, $50. Total, $2041.

THOMAS N. STANFORD, Treasurer,

At the store of Swords, Stanford & Co,

March 15, 1843. 152 Broadway, New York.

Errata—In the acknowledgment in the Churchman of Feb. 25, for St. John's Church, Baltimore, Rev. Dr. Wyatt, rector, read St. Paul's.

St. Peter's Church, Perth Amboy, N. J., of which $1 78 is from the Sunday school, half, $22 40.

THE TRUE CATHOLIC: REFORMED, PROTESTANT, AND FREE.

EDITED BY

Members of the Protestant Episcopal Church; with the approbation of the Bishop of the Diocese.

[Extract from the Prospectus]

THE Editors of the TRUE CATHOLIC, in presenting their periodical for the patronage of the Church, are bound to pursue the usual course of announcing the principles upon which it is to be conducted. It will take its position upon the rock of the Church; they gladly adopt, for their watchword, the dying words of the excellent Bishop Ken. Like him they desire to "die in the Holy Catholic and Apostolic faith, professed by the whole Church, before the disunion of East and West." And although, in the course of Divine Providence, separated, by the place of their birth, from the particular Church to which he belonged, they, like him, desire to die in the communion of the Church into which they have been baptized, "as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrine of the Cross."

The "TRUE CATHOLIC" will be published in monthly numbers of 48 octavo pages each. The annual subscription will be TWO DOLLARS AND FIFTY CENTS, payable in advance.

The first number will appear on the 1st of May next.

JOSEPH ROBINSON, PUBLISHER, No. 110 Baltimore street.

By whom subscriptions will be received; and to whom communications for the editors must be addressed, postpaid. Baltimore, March 16, 1843.—tml

EDUCATION.—W. A. Zabeler, a graduate of the University of Leipzig, now resident in this city at No, 103 Liberty street, offers his services to the public as a private teacher in the Greek, Latin, and German languages. If desired he gives lessons at the pupils' residence. His terms are moderate, and may be known by application to him at his lodgings. For his character and qualifications, he refers to Joseph G. Cogswell, Esq., 585 Broadway, and to Rev. Dr. Wm. Berrian, 50 Varick street; or Rt Rev. Bishop Onderdonk, 106 Franklin street. March 18—3t$

COTTAGE GROVE SCHOOL, MR. AND MRS. I. S. VANVECHTEN, PRINCIPALS.

THIS Seminary for Young Ladies is located in one of the most attractive parts of Poughkeepsie, N. Y. The grounds for exercise are extensive, elevated, healthful and retired, affording peculiar advantages for boarders. A regular course of study is pursued embracing all the branches of a thorough English Education, including Vocal Music, and Calisthenes. The year is divided into two terms of 22 weeks each. The summer term will commence on the last Wednesday (26th inst.) of April. The annual charge per scholar, is $175, payable quarterly in advance. This sum includes all charges for board, bed, bedding and furniture, fuel, light and English tuition. The pupils will be charged extra, as follows, viz:

Washing, per term,	$7 50
Music with use of piano,	26 00
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REFERENCES.

Rev. John Reed, D. D., Rev. Homer Wheaton, George P. Oakley, Esq., Joseph H. Jackson, Esquire, Poughkeepsie. March 18.—4t$

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THE advertiser is desirous of placing his two sons (one seven and the other nine years of age) under the charge of a Clergyman of the Protestant Episcopal Church, (residing in a healthy location in the country, in the vicinity of New York,) who would be willing to receive them into his family, and give them a thorough English education. The object of the advertiser, being to place his children under the charge of a gentleman who will give them a parent's solicitude with a comfortable home, and who will strictly attend to their moral and religious duties. Application addressed to Mr. H., postpaid, at the office of this paper, will be received and attended to.

March 18.—3$

TEACHER WANTED, to superintend the education of two young gentlemen, for one hour or more each day. Also, a Governess, to reside in an Episcopalian family. Address Box 511, lower office. March 18.—3t$

EARLY ENGLISH CHURCH, A TRULY INTERESTING VOLUME.

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HAVE recently published in one elegantly printed volume, 16mo, price one dollar, The Early English Church; or, Christian History of England, in early British, Saxon, and Norman times; by Rev. Edward Churton, A. M, with a recommendatory Preface by Right Rev. Bishop Ives, of North Carolina.

"The following delightful pages place before us some of the choicest examples, both clerical and lay, of the true Christian spirit, in the EARLY ENGLISH CHURCH. In truth, these pages are crowded with weighty lessons. Here our laity will find that these noble foundations of charity in the mother country—the existence of which they have been accustomed to ascribe to the credulity of ignorance, or the fears of superstition, successfully practised upon by the arts of priests, had a higher and holier origin—that they sprang into being under the warm impulses of that divine and expansive benevolence of which the constraining power of Christ's love made his early followers such large partakers at the period while yet Christian men fully recognized their high vocations, as 'stewards of the manifold gifts of God,'—lived under the abiding conviction, that we are not our own, but that, 'bought with the precious blood of Christ,' we are 'bound to glorify him in our bodies and our spirits, which are his.' Here, too, our clergy may learn a lesson of true self-devotion to their Master—may see, strikingly and beautifully illustrated, that love for Christ, and that zeal for his kingdom, which alone can bear us tranquilly and successfully through the labors and trials of the holy ministry—may see the operation of the true missionary spirit—the spirit of endurance and self-sacrifice, which shrinks from no obstacles when the salvation of sinners is to be achieved under the command and the promise of the Almighty God—may see, in short, an impressive and instructive exemplification of that child-like submission to God, that pure and simple trust in him, which at his bidding, performs duty, and leaves the rest to his providence and grace.

"But, to read these pages with profit, we must pray to God for a portion of that spirit which indited them and which so manifestly control the events which they record—must read them with a spiritual eye: with an eye intent upon discovering—not that which may help to sustain some preconceived notion, but that which prompted by the spirit of Christ, and accomplished through the power of his saving truth, exhibits to us some great principle of Christian action, and some powerful motive to 'go and do likewise.'"—Vide Preface. March 18.—2t

TEACHER.

AN ENGLISH LADY, who has had much experience in instruction, and is thoroughly qualified to teach all the English Branches, with Drawing and Painting, wishes to secure a situation as teacher in a school for young ladies, or as governess in a private family. The most satisfactory testimonials are at her disposal. Address L., at the office of the Churchman, postpaid. March 11.—2t.

CHURCH MUSIC.

A NEW GLORIA IN EXCELSIS.

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BY J. A. SPARKS, 111 Nassau street, a *Gloria in Excelsis*, with an easy arrangement for the Organ and Piano Forte, by "A Contributor to Church Music."

This contribution to Church Music has been performed in a neighboring city for some time, and pronounced by competent judges equal, if not superior, to any now in use. It is engraved, and printed on fine music paper, and suitable in size to bind with other music. Dec. 31.

THE PRIESTHOOD IN THE CHURCH.

TWO Discourses, by the Rt. Rev. Bp. Whittingham. Second edition, with a preface and additional notes. Just received, and for sale at this office. March 4.

POETRY.

For the Churchman.

The accompanying lines appeared in a recent number of the London Athenæum:—suggested, as the reader perceives, in the explanatory words prefixed to it between brackets, by a quotation from the Bechuana Mission; which was reviewed in that periodical. The country visited by the missionary was South Africa, and the discourse now made the theme of poetry, imbodies one of the most ennobling consolations that can warm the heart, or quicken the soul of the Christian. How this sublime truth was received by the untutored chief—over 70,000 subjects—is no less remarkable than interesting. And it may therefore be not only new to some persons, but acceptable perchance to the inquisitive mind, as a pendant to the poem:

"Sitting down beside this great man, illustrious for war and conquest, and amidst nobles and counsellors, including rain-makers and others of the same order, I stated to him that my object was to tell him my news. * * * In the course of my remarks, the ear of the monarch caught the startling sound of a resurrection.

'What!' he exclaimed with astonishment, 'what are these words about?—the dead, the dead arise?'

'Yes,' was my reply, 'all the dead shall arise.'

'Will my father arise?'

'Yes,' I answered, 'your father will arise.'

'Will all the slain in battle arise?'

'Yes.'

'And will all that have been killed and devoured by lions, tigers, hyenas, and crocodiles, again revive?'

'Yes; and come to judgment.'

'And will those whose bodies have been left to waste and wither on the desert plains, and scattered to the winds, again arise?' he asked, with a kind of triumph, as if he had fixed me.

'Yes,' I replied, 'not one will be left behind.' This I repeated with increased emphasis. After looking at me for a few moments, he turned to his people, to whom he spoke with a stentorian voice:

'Hark, ye wise men, whoever is among you, the wisest of past generations, did ever your ear hear such strange and unheard of news?' * * *

Makaba then turning and addressing himself to me, and laying his hand on my breast, cried,

'Father, I love you much. Your visit and your words have made my heart white as milk. The words of your mouth are sweet as honey, but the words of a resurrection are too great to be heard. I do not wish to hear again about the dead rising! The dead cannot arise! The dead must not arise!'

Why, I inquired, 'Can so great a man refuse knowledge, and turn away from wisdom? Tell me, my friend, why I must not "add to words" and speak of a resurrection?'

Rising and uncovering his arm, which had been strong in battle, and shaking his hand as if quivering a spear, he replied,

'I have slain my thousands, and shall they arise?'"

THE HOPE OF THE RESURRECTION.

BY FRANCES BROWN.

[Suggested by an extract from the Bechuana Mission, which appeared in the Athenæum, No. 777.]

Thy voice hath filled our forest shades,
Child of the sunless shore,
For never heard the ancient glades
Such wondrous words before:
Though bards beneath our palms have poured
Their tales of joy or dread,
Yet thou alone the land hast cheered
With tidings of the dead.

The men of old who slept in death
Before the forests grew,
Whose glory faded from the earth
While yet the hills were new;
The warriors famed in battle o'er,
Of whom our fathers spake,
The wise, whose wisdom shines no more,
Stranger, will they awake?

The foes who fell in thousand fields
Beneath my conquering brand,
Whose bones have strewn the Caffer's hills,
The Bushmen's lowly land,
The young who shared my path of fame,
But found an early urn,
And the roses of my youth's bright dream,
Stranger, will they return?

My mother's face was fair to see,
My father's glance was bright,
But long ago the grave from me
Hath hid that blessed light;
Yet sweeter was the sunshine shed
By my lost children's eyes,
That beams upon me from the dead,—
Stranger, will they arise?

Was it some green grave's early guest,
Who loved thee long and well,
That left the land of dreamless rest,
Such blessed truths to tell?
For ours have been the wise and brave,
Who feared not Death's abyss;
The strong in hope, the true in love,
But none that dreamt of this.

Yet, if the grave restore to life
Her ransomed spoils again,
And ever hide the hate and strife
That died with wayward men;
Thou hast, my spirit, missed the star
That guides our steps above,
Since only earth was given to War,
That better land, to Love.

For the Churchman.

ELIJAH.

Deep in the cavern's gloom,
Against a stone
The mourning prophet stood:
He thought on wicked Israel's doom
Who late had shed the prophets' blood,
Save his alone.
The presence of the Lord he felt,
And on the rocky pavement knelt,
And awful accents smote his ear:
"Come forth! What doest thou here?"

Then went Elijah to the cavern's mouth:
There the mad whirlwind—the unbridled blast—
Scourged the dark mountains; north and south
It tossed the loosened rocks, the trees, and cast
Them down the vales that loudly echoing roared:
But in the Wind was NOT the presence of the Lord.

Then boomed the thunder of the central sphere,
Shook the broad sky as with an aguish fear,
And earth like ocean heaved—each mountain's crest
Did quiver like a reed,
And crags disrupt adown its breast,
Smoked in their crashing speed,
And plunged in wild descent
Into the ghastly chasms deep rent
In the ribbed mountain's side:
But in the Earthquake God did not abide.

Then rushed the many-winged flame,
Sulphureous and keen,
Armed with the arrowy sheen
Of lightnings. Fierce it came;
The mossy turf was shrivelled and consumed,
The rocks were molten and the rivers fumed,
And vanished in the air:
God was not there.

The Wind, the Earthquake, and the Fire had past,
Their fainting echoes flying,
Sank one by one and dying,—
'Twas calm at last.
Then in that deep profound of silence rose
A voice; than secret rill,
That hath no echo from the hill
By which it flows,
More still—
A "still small voice"—yet clear
And thrilling to the spirit's ear:—
It was the Lord's—"What doest thou here?"

T. C. C.

CATECHISM ON THE CHURCH.

BY HENRY F. MASON.

Q. What is the meaning of the term Church, in the Apostles' and Nicene Creeds?

A. The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same. (Acts ii. 42, and Eph. iv. 5.)

Q. How doth it appear that the Church must be a *visible* society?

A. Because Christ hath given us a precept not otherwise to be obeyed: *Tell it unto the Church,* (Matt. xviii. 17,) and the Apostle commands Christians *to obey them that have the rule over them,* (Heb. xiii. 17,) in which he supposes we may always know to what society, and to what persons our obedience is due.

Q. Why is the Church called Holy?

A. Because all its members are called and separated from the rest of the world to God, (2 Tim. i. 9;) because it is a body of which the Holy Spirit of God is the animating principle, (1 Cor. xii. 13;) and because they who are in it are engaged to holiness of life.

Q. Why is the Church called Catholic?

A. Because as the word Catholic imports, it is *universal*, not confined like the Jewish Church to one nation, but embracing all nations; (Rev. v. 9;) and because it teaches all things which are necessary to be believed for salvation, (1 Tim. iii. 16.)

Q. How does the Catholic Church preserve the truths necessary to be believed for salvation?

A. By preserving the written Word of God, which is the Bible or Holy Scriptures.

Q. Why must the written Word of God contain all things necessary to be believed for salvation?

A. Because writing being the most certain mode of transmitting what God has revealed, it is not to be supposed he would allow any truth necessary to salvation to be there omitted.

Q. How do you know that our own Church is a part of the Church Catholic?

A. Because we find in it the doctrines, the ordinances, and the authority, of the Catholic Church, which were from the beginning.

Q. How does it appear that our Church preserves the doctrines of the Catholic Church?

A. Because she preserves the same written Word of God, the Holy Scriptures; and because she professes the Apostles' and Nicene Creeds.

Q. How does it appear that our Church preserves the ordinances of the Catholic Church?

A. Because we find in it the same means of grace to fit men for salvation, as were in the Church of the Apostles; such as, beside the two sacraments of Baptism and the Lord's Supper, Confirmation, Absolution or forgiveness of sins, Benediction, which signifies consecration or authoritative blessing, and Ordination by the laying on of hands.

Q. How does our Church preserve the authority of the Catholic Church?

A. Because it derives its authority by succession from the Apostles.

Q. Why is succession necessary to a Church?

A. Because Jesus Christ alone could make a Church, and without the rule of succession, any company of men or women might make a Church. In such case the society would be of human origin, not of God.

Q. By what outward form is our own Church, like the Church Catholic, distinguished?

A. By the order and authority of a lawful ministry.

Q. How many orders of ministry have there always been in the Catholic Church, and in ours as a part of it?

A. Three,—Bishops, Priests, and Deacons.

Q. Whence do we receive them?

A. From the first Church in the New Testament, where we find the three orders of Apostles now called Bishops, Elders or Presbyters, and Deacons, (Acts xv. 6, and vi. 6.)

Q. How does it appear that the Apostles were above the Presbyters or Elders?

A. Because out of the latter, one was raised to the same office from which Judas had fallen, and so was of the same rank with the twelve whom our Lord had ordained as the chief ministers in his Church, (Acts i. 25.)

Q. How does it appear that the order of Apostles now called Bishops, was to be continued?

A. Because our Lord told them *He would be with them always, even unto the end of the world,* (Matt. xxviii. 20.)

Q. Was any of the Apostles and His successors to have more spiritual power than another?

A. No. For our Lord told them, *All power is given unto me in heaven and in earth; and as my Father hath sent me, even so send I you,* (Matt. xxviii. 18, and John xx. 21;) which being the highest power communicated to all, there could be none superior.

Q. What is the consequence of casting off the authority of a lawful ministry, thus designed by our Lord to be continued in succession?

A. The sin of schism, which is making a division in the Church, and separating from it.

Q. What is the danger of so doing?

A. Offending against charity, which as it is the first of virtues, so schism, is contrary, must be the first of sins; besides the danger of losing the benefit of God's ordinances for our salvation; as a limb severed from the body loses the life of the body.

Text. John xx. 21.—As my Father hath sent me, even so send I you.

Remark. Here the eleven Apostles, and no other of the many disciples, receive a plenary commission, a like power in the Church with that which our Lord himself in his human nature possessed.

Text. Matt. xxviii. 20.—Lo, I am with you always, even unto the end of the world.

Remark. Here our Lord declares, that the *office* of these eleven Apostles was to be continued by succession to the end of time.

Text. Acts i. 26.—The lot fell upon Matthias, and he was numbered with the eleven Apostles.

Remark. This act shows, that the office was continued, as it was designed to be. We also find Paul and Barnabas sent forth as Apostles, (1 Cor. ix. 5, 6)

Text. Acts xiv. 23—And when they had ordained them Elders.

Remark. Here we find mentioned the second order, called Elders, or, as in the original Greek, Presbyters, now for good cause denominated Priests. They were ordained by the Apostles Barnabas and Saul.

Text. 1 Tim. v. 19.—Against an Elder receive not an accusation, but before two or three witnesses.

Remark. Here is a superiority recognized in Timothy over the second order, Elders or Presbyters; Timothy having the rank of St. Paul, (Phil. i. 1.)

Text. Titus i. 5.—For this cause left I thee in Crete, to ordain Elders in every city.

Remark. Here the same authority over the second order of Elders or Presbyters, is recognized, as was recognized in Timothy.

Text. Acts vi. 3, 6.—Look ye out seven men, full of the Holy Ghost. And they laid their hands on them.

Remark. This is the ordination or creation of the third order, of Deacons. They had the right to baptize, as we find in the case of Philip, (Acts vi. 5. viii. 38.)

Text. Acts xv. 6, and vi. 3 6—And the Apostles and Elders came together. Look ye out seven men. And they laid their hands on them.

Remark. In these passages are the three orders, Apostles, Elders, and Deacons.

Text. Phil. i. 1.—Paul and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons.

Remark. In this passage are also the three orders. Paul and Timothy are the first order, that of the Apostles: the Bishops are the second order: and the Deacons are the third order.

Only note, that the word Bishop, in the original an overseer, being a word of a general or broad signification, like the word officer in English, means in this last passage, Elders or Presbyters, the second order. For it was not till after the death of the eleven Apostles, that their successors in office, dropping through humility, the title Apostles, took that of Bishops alone, and the second order, of Elders, took that of Presbyters, being no more called Bishops, while the Deacons retained their title.

From the *English Churchman* Newspaper, No. 2.

THE PSALMODY OF THE CHURCH.

The multiplication of collections of metrical psalmody has of late become quite unprecedented; and the number seems to go on increasing—each one making its appearance as if the compiler were quite unconscious that anything had been done before him, and as if he alone could supply the urgent wants of the musical public. Thus we have Mr. Hackett's National Psalmist, Mr. Novello's Psalmist, Westrop's Universal Psalmist, the Miniature Psalmist, the Selection by Messrs. Robinson, of Dublin, and,—passing by a host of others, the new Selections of Messrs. Brown and Netherclift. Moreover, we see announced, as in the press, two additional collections, and those from quarters likely to attract more than usual attention—Dr Elvey, of Windsor, and Mr. Hullah, of Exeter Hall.

We are not intending at present to enter at length upon the subject of Metrical Psalmody; but it may be well to state, in a general way, what our views are. We conceive then, that, according to ecclesiastical precedent, and the rule of our own Church, the Psalter ought undoubtedly to be chanted by the whole congregation—the choir, (and organ, if such is used.) simply leading the voices of the other worshippers, not, as is our present cathedral practice, acting as substitutes for them. This, and not the versifying and singing to a set of metrical tunes, (which is the idea conveyed by all these collections,) is the true and proper *congregational Psalmody* of our Church, and this it is which, notwithstanding the unmerited neglect into which it has fallen, and the apathy with which it is treated, by some who ought to know better, we wish and anxiously hope, to see once more restored. We must be excused, therefore, if we express our *decided regret* at the multiplication of these books of metrical psalmody, however good they may be in themselves, just because we see in it the too significant symptoms of a determination to slight and undervalue the proper ecclesiastical music, and a corresponding desire to bring into prominence and give permanency to a custom, which owes its origin to nothing better than puritan prejudice, and opposition to ancient rule. We are not sanguine enough to expect that these matters can be righted at once. We have in truth been so thoroughly puritanized and secularized in all matters relating to the ritual of the Church for the last century and a half, that it requires no ordinary effort to effect our escape from the unwholesome associations and traditions with which we are environed. This, we think, is peculiarly the case with Church music, and when we remember how arduous a task it has been to rectify or restore other matters relating to the worship of the Church, in this diocese, as well as elsewhere, we need hardly be surprised if our progress in the present instance is somewhat slow and unsatisfactory. Public taste and feeling, in fact, is at so low an ebb, as regards ecclesiastical music, that our people require a thorough *training and disciplining* before they can appreciate what is severe and churchlike; and what is much to be regretted, there is a kind of fear abroad lest any attempt to teach them better things should only give offence. But surely the time is come when some decided effort may be made to give a Catholic tone to this as well as to other parts of our system, and we are quite sure we are not overrating the importance of the subject, when we say, that no more effective auxiliary could be devised for strengthening and fostering high Catholic feeling among our people, and for giving to the services of our Church that attractive, yet grave and solemn, character—that loving, yet severe, aspect, which we need hardly say distinguishes the Catholic system in all its developments, and which is therefore the best fitted to impress the hearts and affections of Christian men. Surely in our anxiety for *liveliness* in the Church service, this point is too much overlooked. Grant that we are "to serve the Lord with gladness, and come into his presence with a song," that our public worship is to be cheerful and unconstrained, yet surely all must admit that our joy is to be of a different kind from mere earthly joy—that all our mirth and gladness is to be chastened and solemnized by the recollection of Him in whose presence we are; and that in whatever way it is manifested, whether in the musical or any other part of Divine worship, its character must be essentially different* from what we meet with in the world around. Surely that which is innocent and proper in the social circle may well be thought out of place, and even profane, when introduced into the sanctuary. Surely when we enter a church, the very voluntary on the organ should remind us where we are; how much more the chant and anthem.

This then is the crowning sin of the popular sacred music of the day. It for the most part differs in no degree from that of the chamber, the concert room, or the opera; and the sooner serious minds are aware of the full extent of the evil, the better. We shall not here stop to prove our assertion, though the evidence is at hand, and, alas, too easily accessible to all.

To return to our more immediate subject. We are persuaded that the ecclesiastical use of the Psalter, and the restoration of the ancient system of antiphonal chanting,† will go far to bring about a better state of things among us. As we have said, all this is not to be looked for at once. The metrical Psalms doubtless will linger on for some time in our Churches. Be it so; we will have patience; provided only some disposition towards improvement is manifested; provided we are not acquiescing in, and resting satisfied with things as they are. Supposing then that the metrical Psalms continue more or less in use for the present, the question arises—Are we to try and improve the music to which they are sung; and shall we employ our choirs to set them out with as much effect, and in as solemn and ecclesiastical a style as they are capable of? Or, on the other hand, shall we leave them in all their present degradation, to the tender mercies of every conceited organist whose *beau ideal* is the Sicilian Mariners—Cambridge New—Devizes—or Rousseau's Dream?—If we adopt the latter course, and give our people, at the same time, the true ecclesiastical music, in contrast with more modern rubbish, we shall, it may be thought, the more easily persuade them to abandon their metrical predilections. On the former plan, however, we should be at least helping to improve the *musical taste* of our congregations, and thus gradually preparing them for appreciating a higher class of compositions when presented to them. And this, under present circumstances, we take to be the best course.

* "The end of Church music is to relieve the weariness of a long attention; to make the mind more cheerful and composed, and to endear the offices of religion. It should, therefore, have as little of the compositions of common use as possible. There must be no military tattoos, no light and galliardizing notes; nothing that may make the fancy trifling, or raise an improper thought; this would be to profane the service, and bring the playhouse into the Church. Religious harmony must be moving, but noble, grave, solemn, and seraphic; fit for a martyr to play, or an angel to hear." So says Jeremy Collier. Alas, what a contrast to this most just description of Church music does the style of our popular modern composers, say, for instance, Green, or Kent, or Mozart, present!

† We cannot resist quoting here the summing up of Hooker's admirable Defence of Chanting, in the fifth book of his Polity. The Puritan Cartwright had mustered up his objections to it, (which we need not repeat, as they are just what our modern supporters of metrical psalmody allege,) concluding with "therefore it is banished from all reformed Churches." Hooker, after answering the objections in his usual masterly way, thus sums up:—"And shall this enforce us to banish a thing which all Christian Churches in the world have received; a thing which so many ages have held; a thing which the most approved councils and laws have so oftentimes ratified; a thing which was never found to have any inconvenience in it; a thing which always heretofore the best men and wisest governors of God's people did think they could never commend enough; a thing which, as Basil was persuaded, did both strengthen the meditation of those holy words which were uttered in that sort, and serve also to make attentive, and to raise up the hearts of men; *a thing whereunto God's people of old did resort, with hope and thirst that thereby especially their souls might be edified*; a thing which filleth the mind with comfort and heavenly delight, stirreth up flagrant desires and affections correspondent unto that which the words contain, allayeth all kind of base and earthly cogitations, banisheth and driveth away those evil secret suggestions which our invisible enemy is always apt to minister, watereth the heart to the end it may fructify, maketh the virtuous in trouble full of magnanimity and courage, serveth as a most approved remedy against all doleful and heavy accidents which befal men in this present life; to conclude, so fitly accordeth with the Apostle's own exhortation, 'Speak to yourselves in psalms and hymns and spiritual songs, making melody, and singing to the Lord in your hearts,' *that surely there is more cause to fear lest the want thereof be a maim, than the use a blemish to the service of God.*" We need hardly remark how completely these considerations upset the common notions as to chanting being unsuited for parochial churches, &c. Surely if this mode of worship has any tendency to produce such effects as are here described, it is absurd to say that it is not for the mass of the people. It is *peculiarly* for them. And let us add that, if the attendants upon our daily services, now-a-days, had such edification provided for them, as Hooker here argues for, we should probably find results for good very far beyond what we imagine.

On Saturday last, the Lord Bishop of Hereford consecrated St. Mary's Church, Wolverhampton, built and endowed at the sole cost of Miss Hinckes—an enduring monument to her memory. The style is the early English: the building is cruciform, surmounted at the intersection by a tower and steeple. The interior is divided into three aisles, and the chancel is slightly elevated; the ceiling throughout being divided into compartments by projecting ribs and bosses of oak. Within the chancel the Lord's Prayer and the Apostles' Creed, and the Ten Commandments, occupy compartments on the north and south sides respectively, and are elegantly painted in the ancient style with illuminated initials. The communion table is of richly carved oak, likewise in the ancient style, having a screen behind, beautifully decorated with gothic pannelling, crockets and other similar ornaments. A very handsome stained glass window enriches the light which falls into the chancel, and produces a very pleasing effect.

A meeting in aid of the restoration of York Minster was held on the 6th inst., when subscriptions were received amounting to £6000.

The Bude light is being introduced into several London churches.

The late Dr. Ireland, Dean of Westminster, has bequeathed £1000 to "Harriet Tuck, formerly an excellent Sunday school child in my parish of Islip, in the county of Oxford, and now deserving of my assistance." He gives his pianoforte, and original manuscripts of Handel, to a gentleman named Smitham. The rest of his music he bequeaths to Mr. James Turle, organist of Westminster Abbey. He gives £2000 to the Devon and Exeter Hospital; £1000 to the Western Dispensary, in Charles street, Westminster; and various legacies to friends, from £1000 to £5000. The property is sworn under £60,000.—*London paper.*

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CHURCH MUSIC and other works, published by J. A. Sparks, 111 Nassau st., New York, constantly on hand and for sale as above. Jan. 38.

JUST PUBLISHED,
THE AMERICAN REVIEW & METROPOLITAN MAGAZINE,
No. 1 FOR JANUARY, 1843.

This work will be published once every two months, in octavo numbers of one hundred pages each, at three dollars per annum, in advance.

Subscriptions received at this office. Feb. 11.

PREPARING FOR PUBLICATION.

D. APPLETON & CO., 200 Broadway, have the pleasure to announce to the Clergy, Students, and Laity of the *Protestant Episcopal Church*, their intention of publishing, early this Spring, the following valuable Works:

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March 4—2t

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